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ART. CIII. *Miſcellanies, Antiquarian and Hiſtorical. By F. Sayers, M.D.* 8vo. pp. 174. Price 6s. Cadell and Davies. 1805.

WHEN a writer is already known in more than one department of literature, it is intereſting to trace the progreſs of his mind, and to obſerve how far it may have deviated from the track in which its early ambition had taught it to ſeek renown. Of thoſe whoſe powers are active, and whoſe range of thought has not been contracted by profeſſional reſtraints nor by the deſire of profeſſional advancement, the maturer ſtudies have rarely accorded with thoſe which engaged the ardour of their youth. The purſuits of the ſociety into which they may have fallen, the enquiries which at the time principally attract attention, the events which are paſſing on the theatre of the world, the faſhion to which ſcience itſelf is obnoxious; and, above all, the change in the ſentiments and views, which almoſt every ſucceeding year effects, however imperceptibly—are cauſes which contribute to produce and to explain that various exertion of talent by which the literary career of the ſame individual is not unfrequently diſtinguiſhed. But even theſe cauſes, powerfully as they operate, ſeldom prevail to ſuch a degree but that we can perceive in the later productions of men of letters ſome veſtiges of their youthful predilections. Every mind naturally vigorous has its idioſyncraſy; and the character originally impreſſed on it is in few inſtances ever totally eraſed. We do not conceive that the diſſimilar publications of the writer now before us invalidate this remark, however difficult it may at firſt be thought to diſcover the *metaphyſician* or the *antiquary* in the *poet*.

From poetry, indeed, to metaphyſics, the tranſition is ſhort and eaſy. He whoſe fancy delights to ſport in fairy ſcenes of its own creation, may yet almoſt unconſciouſly ſtray beyond the limits of fiction into the regions of abſtraction. Metaphyſical ſcience may aptly be denominated the *poetry* of *reaſon*. If its deductions require to be connected with logical preciſion,

its principles are few and indeterminate; if cloſeneſs of argument ſeem eſſential to its purpoſe, the ſubjects about which it is converſant are but dimly apprehended; if certainty be profeſſedly the object of its purſuit, its fleeting and unſubſtantial forms elude the graſp; or if its aſpect be repulſive and ſevere, its almoſt unbounded licenſe of hypotheſis, and the grandeur of its ſpeculations, preſent a lure to which the excurſive and inventive genius is prediſpoſed to yield. To quit the looſe attire of poeſy for the graver garb of metaphyſics, is only to aſſume the ſemblance of reſtraint with little diminution of liberty.

But what ſhall we ſay for the antiquary? Can we diſcover in poetic minds any rudiments of reſearch into the records of former days, any latent curioſity reſpecting the arts, cuſtoms, or language of generations long ſince ſwept away? To enquiries of this ſort alſo the tranſition is neither unnatural nor remote. The hiſtorian, it is true, who undertakes to narrate tranſactions of recent occurrence, and to portray manners which have not yet grown obſolete, engages in a taſk from which the feelings and character of the poet are moſt averſe. Where all is certainty, imagination cannot act; nor can the penſive ſpirit indulge its muſings where it has not to regret the devaſtations of time: but in contemplating the fortunes of thoſe whoſe greatneſs is known to us chiefly by tradition; in examining the monuments of early art, now mouldering to duſt; or in exploring ſcenes rendered illuſtrious by feats of valour, or once conſecrated to ſtudious retirement, the fancy finds ſome of its richeſt gratifications; and he whoſe mind is altogether unadapted to take an intereſt in ſuch ſubjects of enquiry, however he may amuſe by the ſprightlineſs of his ſallies, or charm by the flow of his numbers, muſt be admitted to be deficient in the feeling which is eſſential to the genuine poet. To antiquarian ſtudies ſome of our bards have indeed been paſſionately devoted; and to theſe they are in part indebted for that gloomy grandeur of imagery by which we are ſo deeply affected. The muſe of *Gray* ſtooped from her lofty flights to pore over records, or to loiter amidſt ruins; and the fine genius of the younger *Wharton* is no where diſplayed to greater advantage than in elucidating the manners and the language of our anceſtors, in the *Hiſtory of Engliſh Poetry*.

We have been led into theſe reflections by ſeeing prefixed to the volume before us the name of the author of *Dramatic Sketches of Northern Mythology*, and of *Diſquiſitions Metaphyſical and Literary*; both of which were given to the public many years before the commencement of our journal. Of thoſe works, eſpecially of the former, the character is ſuffi-

ciently known and eſtabliſhed: our duty is only to decide on the claims which the "Miſcellanies, Antiquarian and Hiſtorical," bring forward to public notice. The volume contains ten detached eſſays; the two firſt of which, though certainly they relate to ſubjects of ancient, becauſe of biblical literature, are not of the ſame complexion with their colleagues, and are ſuch as would not perhaps be expected from the title of the work. They have, however, their merits; they diſgrace not the company in which they are found; and we cannot forbear to expreſs our ſatisfaction when we meet with men whoſe attainments, though great and various, have not withdrawn their attention from the ſtudy of the ſacred volume.

The firſt eſſay is, *On the term Hebrew.* Biblical ſcholars cannot but know that the origin of this appellation has been doubted: whether it were given to Abraham and his deſcendants, from his having come from *beyond* the Euphrates, or whether they derived it from *Heber* the ſon of Salah, are opinions between which philologiſts are divided. The preſent writer, with the majority of critics, adopts the former; but the deciſion of this queſtion is not the object of the eſſay: the origin of the term *Hebrew*, as applied to the *language* ſo denominated, is the point which this paper diſcuſſes. Whether that which we call the Hebrew tongue was the language of Canaan; whether it was the original inſpired language of man; or whether it came from the Chaldees—are queſtions which Dr. Sayers conſiders, and in behalf of which reſpectively he adduces the beſt arguments of their ſeveral advocates. He concludes, that whatever might be the *origin* of the language, it derives its modern name (for anciently *Hebrew* had a different ſignification) from its being once uſed by the Hebrews, the deſcendants of Abraham; "in the ſame manner as we ſhould call the native language of the Blacks, the Black language."

The ſecond eſſay tends to ſhew, that *the Melita of St. Paul was ſituated in the Mediterranean*, and not in the Adriatic.—The arguments by which the former opinion is ſupported are thoſe which occur to common ſenſe; the latter owes whatever currency it poſſeſſes to ingenious and learned refinement.

The next paper is replete with curious and in ſome degree novel matter, and has for its object *the hiſtory of the tutelar ſaint of England.* Without attempting to ſubſtantiate the legendary tales which amuſed our childhood, and equally cautious not to reject whatever has been believed, in order to ſurpriſe the reader with an unſupported theory, Dr. S. has judiciouſly endeavoured to collect all the evidence which exiſting records offer, in illuſtration of his ſubject: theſe re-

cords are principally very ancient rituals and ſervice-books of the eaſtern church. The reſult of his enquiries we ſhall give in his own words:

"Totally diſregarding, then, any miraculous particulars related of St. George, we need not, I think, heſitate to believe, from an examination of the compoſitions above mentioned, that he was a ſaint of high repute in the eaſtern church at a very early period; that he was a Cappadocian, of a good family; a commander of note, in the time of Diocletian; and that, after obtaining the honourable title of Count, he finally ſuffered martyrdom on the 23d of April, the day on which his feſtival is ſtill kept."—(p. 23.)

In confirmation of this account ſeveral collateral arguments are adduced. But the moſt remarkable part of this eſſay is a tranſlation of a fragment, written in the Franco-Theotiſh language, and annexed to the Vatican MS. of Otfrid's Frankiſh Goſpels. Admitting the fragment in queſtion to be of the ſame date with Otfrid's verſion, it has from its very high antiquity a ſtrong claim to notice: but the age of a MS. and that of the work contained in it, are diſtinct things; and though Otfrid's verſion may have been made "before the beginning of the fourth century," the Vatican MS. may be much poſterior, and the fragment may be younger ſtill. Be this as it may, the memoirs it has preſerved of "the illuſtrious Count George," ſuppoſing them authentic, add conſiderable plauſibility to Dr. Sayers's general account.

We come next to a *Sketch of the Riſe and Progreſs of Engliſh Poetry*, a ſubject on which the writer of the *Deſcent of Freа* has a ſtrong claim to be heard. This paper abundantly juſtifies the expectation which its title excites: it is indeed only a ſketch; but it is one which, properly filled up, would conſtitute a far more copious and complete hiſtory of our national poetry than any hitherto exiſting; and he who ſhould attempt a work of this nature would do well to adopt the claſſification here laid down, and to avail himſelf of numerous hints which this ſketch will afford. We refrain from epitomizing an epitome: we will add only, that we entirely concur with the writer in the little which he has ſaid reſpecting the German ſchool: we could almoſt wiſh that he had characterized it in terms of ſtronger reprobation. It is the foulеſt hereſy which ever aroſe to unſettle and vitiate the public taſte. When its diſciples would ſoothe or charm, it is by an affectation of infantine ſimplicity; when they would thrill us with terror, it is by the aid of a bugbear machinery; or if we are to be rapt in aſtoniſhment and admiration, it is by the abſurdities of the mock ſublime. Even on the vaunted ground of *originality* it was not entitled to the favour it has experienced:

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to be original is not difficult to thoſe who have loſt ſight of truth, of nature, and of common ſenſe; and where the principles of ſober criticiſm are altogether diſcarded, there is no limit to the pranks and eccentricities of folly.

The fifth diſquiſition is entitled, *Hints on Engliſh Architecture.* The plan of this paper is ſimilar to that of the laſt, ſo far as the difference of the ſubject will admit it. The object of the writer is to give an outline of the hiſtory of the art, as practiſed in this country, and to trace its principal æras, as they are marked by ſucceſſive changes in the form or in the embelliſhments of our military and eccleſiaſtical ſtructures.—The remarks on the ſeveral kinds of arches in uſe at different periods are ſuch as will enable the curious obſerver to aſcertain, with tolerable preciſion, the age in which they were built. Much uſe has confeſſedly been made of the labours of preceding writers, eſpecially of *Ducarel*, *Warton*, *King*, and *Whitaker*. This eſſay, indeed, is not ſo ſtriking on account of its originality as are ſeveral others in the volume; but in point of utility we deem it not inferior to any of them.

The next paper is, *On Saxon Literature.* The purport of it is extremely important: we cannot exhibit it more diſtinctly than in the author's own words:

"The obligations which we are under to this ſpecies of literature appear to be nearly forgotten, although we are indebted to it for a great and valuable portion of the hiſtory and antiquities of our nation: more knowledge might undoubtedly be yet gleaned from the ſame field; and were it neceſſary to enforce a proſecution of Saxon ſtudies, by the authority and example of diſtinguiſhed men, the names of *Camden*, of *Spelman*, and of *Junius*, might alone awaken us to more ſpirited exertions."—(p. 87.)

And further on,

"But while we have to regret, on the one hand, the languor with which that ſtudy is purſued, of which I have juſt been ſpeaking, we may, on the other, derive much ſatisfaction and encouragement from conſidering the great number of unedited Saxon manuſcripts which are to be found in many of our moſt celebrated libraries, and of which it is yet to be hoped that a copious and judicious ſelection may at ſome future period be offered to the public: the ſkilful execution of a taſk like this would certainly redound highly to the literary honour of the nation, and could not but greatly tend to revive that laudable attention to Saxon philology and compoſitions which has been too long dormant."—(p. 89.)

The paper concludes with two ſpecimens, tranſlated; the one a fragment of the poet Cœdman, preſerved by Bede, and the other a chapter in the Saxon Chronicle, giving an account of the foundation-charters of the famous monaſtery of Me-

deſhamſtede, afterwards Peterborough. The former is not diſtinguiſhed by ſublimity or beauty; and we doubt not but far more valuable remains of Saxon poetry are preſerved in the collections referred to above: the latter is a curious and intereſting document.

We give our unqualified approbation to the deſign of this eſſay, and ſhall be glad to learn that the end propoſed is in any degree attained.

A Table and Explanation of the Saxon Names of Months next occurs. As theſe names are derived chiefly from the occupations and amuſements peculiar at the ſeveral ſeaſons of the year, they contribute to throw ſome light on the cuſtoms of our Saxon anceſtors. It is well contended, in the concluſion, that a remarkable font at Burnham Depdale, in Norfolk, which exhibits ſome of theſe occupations, muſt be of *Saxon*, and not of Norman workmanſhip, as a writer in the Archæologia had ſuppoſed.

The eighth paper is a *Tranſlation from Eadmer*, containing an account of the promotion of Archbiſhop Anſelm to the ſee of Canterbury. The diffidence of this celebrated prelate appears on this occaſion to have been carried to a faulty and unnatural exceſs.

In the ninth eſſay we are preſented with *The Life of Edgar Atheling*, a very ingenious, amuſing, and well-written memoir. To the writer, probably, it coſt leſs labour than many other parts of the volume. For readers in general it has a degree of intereſt to which no other part of the work can well pretend. The misfortunes of the lawful heir to the Engliſh crown, excluded by a foreign uſurper, fail not, at this hour, to awaken emotions of patriotiſm and pity in every Engliſh boſom: his adventures are ſo ſurpriſing, and follow in ſo quick ſucceſſion, that he reſembles a hero of romance; and ſome parts of his conduct are ſo little explicable on the common principles of human action, that our ardour of enquiry, however allayed, ſtill remains unextinguiſhed.

The volume concludes with the *Life of Edmund Mortimer*, another prince unlawfully excluded from the throne of England. Much acuteneſs is ſhewn in diſtinguiſhing this Edmund Mortimer, *heir to the crown*, from another perſon of the ſame name, ſecond ſon of Philippa, and *uncle* to the prince in queſtion. Shakſpeare himſelf, though well acquainted with Engliſh hiſtory, appears to have confounded theſe two perſonages in the firſt part of Henry VI. If the life of Mortimer be not ſo eventful as that of Edgar, it is ſufficiently intereſting, and it impreſſes us with no mean opinion of the diſcriminating powers of the author.

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We have now examined ſeparately the ſeveral diſquiſitions of which the volume before us is compoſed; and we think that the whole has a tendency to recommend and promote the ſtudies to which it owes its exiſtence. We ſhall rejoice ſhould our conjecture be well founded. Among the employments of learned leiſure, antiquarian purſuits yield to few in the rational delight which they afford, and in the utility to which they may be made ſubſervient: nor is ſucceſs in them either ſo common or ſo eaſy as to juſtify the indiſcriminate ridicule with which they have ſometimes been aſſailed. We are aware that men of very humble parts are competent to the taſk of collecting dates, and of copying epitaphs; and records may be deciphered, and pedigrees deduced, without the exerciſe of the nobler faculties of the mind. But theſe are merely the drudgeries of the ſcience. To the antiquary, in the view in which we conſider him, endowments of no common caſt are indiſpenſable. An ardent and inextinguiſhable curioſity, an inſight into our early literature, a familiar acquaintance with Engliſh hiſtory, a memory tenacious even of minutiæ, an accurate and diſcriminating judgment, the feeling which is moved by viciſſitude, and the fancy which diffuſes a charm over the paſt—theſe we hold to be neceſſary to all who would proſecute antiquarian ſcience through its higher and more intereſting departments. To theſe mental qualifications may be added one of the moral kind. It was a favourite maxim with the ancient rhetoricians, that he who would become a perfect orator muſt firſt be a good man: in like manner we believe that the conſummate antiquary muſt firſt have been a lover of his country.

In none of theſe requiſites is the preſent writer deficient; and with moſt of them he is eminently gifted. We truſt that our national antiquities will receive from him further elucidation; and that in the intervals of leiſure, gained from ſome larger undertaking, he will prepare a few ſupplemental eſſays, to be inſerted in the next edition of the Miſcellanies. The volume will not even then be inconveniently bulky; and his readers will have leſs cauſe for the regret which we doubt not they now muſt feel.

CIV. *The Hiſtory of the Anglo-Saxons, from their firſt Appearance above the Elbe, to the Norman Conqueſt. By Sharon Turner, F.A.S.* In three Volumes, 8vo. pp. 1253. Price 1l. 1s. Longman and Co. London. 1804.

THESE volumes were publiſhed at different times, and all of them before the commencement of our Review. We have, however, many reaſons for laying ſome account of them before the public. Though the Firſt Volume made its appearance in 1799, the Second bears the date of 1801, and the Third of 1802. The two laſt volumes, of courſe, fall ſtrictly within the limits of our plan; and we may ſurely be pardoned for exceeding theſe limits a very little way, in order to include the firſt. Beſides, the author's engagements are not yet completed, an important additional volume being promiſed, which will naturally, in due time, come before us. We are anxious, moreover, to recommend this ingenious and elaborate work to the notice of our readers; for we have ſome grounds to think that it has not hitherto obtained the attention, or experienced the ſucceſs, which it appears to deſerve.

The firſt volume carries down the hiſtory of the Anglo-Saxons to the death of Egbert; the ſecond to that of Alfred; and the third to the acceſſion of William of Normandy. Of that which the public has yet to expect, the author, in the preface to his ſecond volume, ſpeaks as follows:

"One part only will now remain to be executed of the preſent work, and then the original undertaking and ſcheme of the author will have been completed. It ſhall be as aſſiduouſly attended to as his leiſure permits. It is too curious, and too rich in matter to be haſtily ſurveyed. The ray of light which Mr. Tooke has darted upon our ancient language, has brought into view an ample and fertile field for the gratification of the philoſophical grammarian. The laws, the literature, the religion, and the manners of our Saxon anceſtors may, by diligent reſearch, be conſiderably elucidated. Much has been already done by others; and ſomething yet remains to be effected, to preſent them to the public in a juſt and intereſting picture."

The Επεα Πτεροεντα of Mr. Horne Tooke diſplayed ſuch talents, both natural and acquired, not only for illuſtrating our native tongue, but for eſtabliſhing a juſt theory of language in general, that the lover of theſe liberal and elegant ſtudies, as well as the lover of his king and country, regretted to ſee that ingenious writer deſerting the calm retreats of philoſophical inquiry for the turbulent vortex of factious politics. But Mr. H. Tooke, like other able men, miſtook the true road to honourable fame, "And to party gave up what was meant for mankind."

kind." We are afraid, that at this late time of the day, we have nothing new to hope from him on the ſubject of philoſophical grammar, and that even his invaluable "Diverſions of Purley" will be left imperfect. We are happy, however, to find Mr. Turner purſuing with ardour the path which Mr. Tooke trod with ſuch ſucceſs, and which has certainly been too much neglected by literary men. Mr. Turner ſeems, in fact, to be an enthuſiaſt in northern antiquities and northern literature; a ſymptom which we regard as fortunate, and connected with high promiſe, for, without a conſiderable degree of enthuſiaſm, we know not that any very capital enterprize has ever been achieved. We, therefore, look to Mr. Turner, on every account, for an entertaining and inſtructive performance on every thing connected with the civil and religious inſtitutions of our Saxon anceſtors. The preſent volumes bear unqueſtionable teſtimony to his patience, induſtry, and conſequent knowledge of the ſubject. And if he has been able to throw no ſmall portion of intereſt, (as the readers of his work will immediately own) into the narrative of the petty military exploits of a barbarous age, we are warranted to anticipate very high ſatisfaction from his labours, when exerted on topics which are univerſally attractive.

That Mr. Turner's exertions have not met with that encouragement to which we conceive them entitled, we are led to ſuſpect, as well from the third volume's bearing to be "printed for the author," while the two firſt were printed for Cadell and Davies, as from ſome very ſenſible obſervations in the preface to the ſecond. Some part of theſe we ſhall lay before our readers, in hopes that the public attention may be drawn to a portion of our hiſtory which has generally, we believe, been rated greatly below its due eſtimation.

"It has been," ſays our author, "the faſhion with ſome to undervalue the hiſtory of our original anceſtors. Wit, which trembles at labour, and genius, which pants to create, have committed the Saxon annals to contemptuous neglect. The philoſopher has alſo ſtalked by the records of his forefathers with the ſame ſelf-complacent diſdain, becauſe the metaphyſical ſpeculations of the eaſy chair are far more pleaſant than the drudgery of reſearch, or the ſtudy of documents, which no genius illuminates, no taſte adorns. This indolence has been miſtaken for elegance; this ignorance, for philoſophy. But the characters of dulneſs and perplexity belong to the foundation of every hiſtory in every period. What was ancient hiſtory before Herodotus wrote? What were the annals of early Rome, before Livy aſſociated them with eloquence that never wearies; with an all-diffuſed mind, which never ceaſes to inſtruct? His documents, in their rude forms and features, might pleaſe a Varro, but would diſguſt a Virgil. Yet, amid all their repulſive qualities,

qualities, they must have abounded with matter highly curious and interesting, or else Livy has consulted his imagination instead of his authorities; he has feasted us with his day-dreams, instead of history and truth.

"We roam the most distant oceans, to explore the manners of uncultivated savages, and even the philosopher reads with interest every description of their customs and transactions. Why should he, then, despise the first state and the improving progress of his Saxon ancestors? This nation exhibits the conversion of ferocious pirates into a highly civilized, informed, and generous people—in a word, into ourselves. Can it be frivolous to depict the successive steps of this admirable change? Amid this nation, in the ninth century, a man arose who may be compared with the proudest names of antiquity, without disgracing them by his society. Can such a character be unworthy of the contemplation of the reflective?

"The æra of the Anglo-Saxons," continues Mr. Turner, "has been clasped by some, among the legendary periods of fabulous history; but in answer to this erroneous idea, it may be asserted that, from Egbert to the conquest, there is a clear stream of unquestionable history. Many contemporary annals, records, lives, and other documents, exist on every generation, *besides* [beside] numerous writers who followed close upon the periods which they describe. The monkish custom of composing, in their cloisters, historical chronicles, has conveyed to us so many authentic documents, that those only whose studies have led to their examination can conceive justly of their number and importance. In some few circumstances, a little chasm and a momentary obscurity may be noticed; but these defects are to be found in the most recent histories. On the whole, it may be said, that the Anglo-Saxon history may fail to please from the inadequate abilities of the writer, who *narrates* [relates] it; but his subject must not be confounded with his composition, The Anglo-Saxons were a people whom philosophy may contemplate with instruction and pleasure, whatever may be the fate of the present effort to portray them."

We certainly agree with our ingenious author in this conclusion. The Anglo-Saxon nation presents an object, undoubtedly as worthy of philosophical contemplation as any other object of the same class. From Englishmen, in particular, it calls for attention and respect. They should, therefore, feel grateful and obliged to Mr. Turner for removing the rubbish under which the records of their forefathers lay hid, and for presenting them with a picture which it required much time and labour to execute. Nor can we persuade ourselves that his work is doomed to meet, from his countrymen, with that neglect which he seems to apprehend. We even think, that, in time, it must force its way into general notice, notwithstanding the obstacles which it has to encounter in the light and frivolous taste of the age. To those whose reading

is principally confined to novels, periodical publications, and eſſays, the hiſtory of the Anglo-Saxons carries a diſagreeable ſound. They are apt to conclude that a work on ſuch a ſubject, however it may pleaſe the dull antiquarian, who loves to pore over duſty old parchments, can furniſh no entertainment congenial to a poliſhed mind. But ſuch perſons ſhould recollect that the actions of men, in every ſtage of ſociety, unfold the principles of human nature; and that thoſe of men in the rudeſt ſtages are often beſt fitted to take a firm hold on the ſympathetic affections of the human heart. It is an intereſting ſpectacle to view our ſpecies ſtruggling againſt the difficulties of their ſituations, and, through the violent ſtorms of wild untutored paſſion, emerging by degrees into civilization, refinement, and ſcience. Thoſe who honour Mr. Turner's work with their peruſal, will find this progreſs well delineated, as far as the ſubject of his hiſtory extends. He leaves us, indeed, at a period when, compared with the preſent, our nation was yet a nation of barbarians. But he traces diſtinctly many of the ſteps by which we have arrived to what we now are; and amidſt the detail of the ravages committed by the ſavage chieftains which formerly contended for a portion of our iſland, he preſents us with numerous reſting places, where we have a more varied proſpect of human life, and with a variety of anecdotes which muſt affect the feelings of the moſt faſtidious reader.

Our author obſerves, that Ptolemy, the Alexandrian Geographer, is the oldeſt writer who has mentioned the Saxons. From him we learn that, before the middle of the ſecond century, a people called Saxons inhabited a territory on the neck of the Cimbric Cherſoneſus, and three ſmall iſlands at the mouth of the Elbe. At this period they appear to have been of no great importance; ſince in the ſmall peninſula where they are placed, comprehending modern Holſtein, Sleſwick, and Jutland, ſix other nations are ſtationed by Ptolemy, beſide the Saxons and the remains of the Cimbri. A very narrow ſpot then contained the anceſtors of thoſe who now almoſt divide the empire of the world. "The circle of Weſtphalia, the Electorate of Saxony, the Britiſh Iſlands, the United States of America, and the Britiſh Colonies in the two Indies, have all been peopled by the prolific ramifications of this ſmall population."—(Vol. I. p. 25.) Of their previous hiſtory nothing is known; and their origin has been graced by a variety of fables, while ſome derive them from Japhet, ſome from Shem, and others from Streſius, a younger ſon of Noah, who was born in the ark, although Moſes was unacquainted

quainted with him. It was once the whim of all the European nations to claim for their anceſtors a Trojan deſcent. Accordingly Trithemius repreſents the Saxons as part "of the fatal relics of the Trojan war." A very numerous claſs of antiquaries inſiſt on their having gained honourable laurels under the banners of Alexander the Great; while ſome have brought them from the parching ſands of Africa to inhabit the marſhy plains of Weſtphalia, on the banks of the Elbe. The very etymology of their name has been diſputed, and remains, at preſent, in the ſame uncertainty which enveloped it at firſt. Three leaders of the name of Saxo are ſuppoſed to have given riſe to the national appellation. The Latin term *Saxum*, as expreſſive of ferocity; *Sacæſons*, or the ſons of the Sacæ; *Saſſen*, a ſettled people; and *Saex*, or *Sachs*, the weapon with which they fought; have all found their ſeveral advocates. Other fancies have been indulged; but "the etymology from the weapon is the moſt ſpecious, and has the moſt numerous ſupporters."—(p. 24.)

Mr. Turner proceeds, in his ſecond chapter, to give us a deſcription of the country in which the Saxons were ſeated at the time when they firſt became known to hiſtory. The three iſlands poſſeſſed by them were North Strand, Buſen, and Heilig-Iſland, or the Sacred Iſland; a name of which the reaſon is not now known. On the continent they occupied the region between the Eyder and the Elbe, which was called Nordalbingia, and which was divided into three unequal portions of no great extent, Ditmarſia, Stormaria, and Holſatia. Of this country Mr. Turner gives a uſeful map from the *Tabula Ducatûs Holſatiæ* of Pontanus. But in the delineation of ſuch a tract of country, at ſo uncultivated a period, it will not be ſuppoſed that much can be found to gratify curioſity or arreſt attention.

Our author's third, and fourth, and fifth chapters explain the circumſtances which were favourable to the increaſe of the Saxon power. Theſe were chiefly three; the repulſe of the Romans from the Elbe to the Rhine; the acceſſion of the Saxons to a general confederacy of the neighbouring ſtates; and, above all, their application to expeditions by ſea. Their ſituation was favourable for ſuch expeditions; but, as our author obſerves, a new mode of life is not haſtily choſen by ſavage warriors; and he aſcribes, with great probability, the firſt naval attempts of the Saxon tribes to a ſingular event, which, although its authenticity is beyond diſpute, has more the air of a fiction than of a fact, and which certainly may be regarded as one of the moſt wonderful that have ever been recorded

recorded in the annals of mankind. The account of this very aſtoniſhing event we ſhall give at large in our author's own words.

"The Saxons might have lived amid their rocks and marſhes, conflicting with their neighbours, till they had mouldered away in the viciſſitudes in which ſo many tribes periſhed, if one grand incident had not expanded to their love of plunder or of battle a new theatre on which it might be gratified, and an inſpiring example, in which the firſt adventurers were brilliantly ſucceſsful. This impulſive event, which tinged with new and laſting colours the deſtiny of Europe, by determining the Saxons to piratical enterprizes, was the daring achievement of the Franks, whom Probus had tranſported to the Pontus. To break the ſtrength of the barbaric myriads, who were every year aſſaulting the Roman ſtate with increaſing momentum, this emperor had recourſe to the cuſtomary policy of ſettling colonies of their warriors in places very diſtant from the region of their nativity.

"Among others, a numerous collection of Franks was ſtationed on the Euxine. But," as our author rightly remarks, "to love the ſcenes of our childhood, wherein we have received the endearments of thoſe by whom we have been beloved; to repine in our abſence from the ſpots where our moſt pleaſing aſſociations have been formed; and to be attached even to the cottages of penury, and the marſhes of diſtemper, if the companions of our ſports, or the friends of our maturity inhabit them; *is* [are] natural to man. Hence the Franks on the Euxine ſighed for the dreary wilds of their nativity, becauſe in them they firſt knew the tumult of love, the fondneſs of maternal care, and the eager emulations of juvenile friendſhip. Anxious to enjoy once more the ſweeteſt bleſſings of life, or to behold the places conſecrated by their experience, the exiled Franks ſeized the earlieſt opportunity of abandoning their appointed ſettlement. They poſſeſſed themſelves of many ſhips, and formed the aſtoniſhing plan of ſailing back to the Rhine. Who were their pilots, or how they conceived, in their untutored minds, the poſſibility of a project ſo intricate, and for ſuch barbarians ſo ſublime, has not been revealed to us. Its novelty and magnanimity enſured its ſucceſs. They ravaged Aſia and Greece, not for ſafety merely. Revenge and plunder were alſo their objects. Landing in Sicily, they attacked and ravaged Syracuſe with great ſlaughter. They carried their triumphant hoſtility to ſeveral diſtricts of Africa, and, ſailing adventurouſly to Europe, they concluded their inſulting and proſperous voyage, by reaching in ſafety their native ſhores.

"In this amazing enterprize," continues Mr. Turner, "a ſyſtem to endure for ages was eſtabliſhed at once. It diſcovered to themſelves and their neighbours, to all who heard and could imitate, that from the Roman colonies a rich harveſt of ſpoil might be gleaned by thoſe who would ſeek for it at ſea. Theſe Franks had deſolated every province almoſt with impunity; they had plunder to diſplay, which muſt have fired the avarice of every needy ſpectator;

tator; they had acquired ſkill, which they who joined them might ſoon inherit; and, perhaps, the ſame adventurers, embarking again with new followers, evinced by freſh booty the practicability of ſimilar attempts."—(pp. 58—61.)

The ſixth chapter of Mr. Turner's firſt book contains a ſhort general character of the Saxons, and the ſeventh, the ſequel of their hiſtory to the period of the invaſion of England. The two laſt preſent a curious and afflicting picture of the ſtate of Britain, during the laſt years of her intercourſe, as a colony, with Rome, and during the time from the departure of the Romans to the invaſion of the Saxons. The ſecond book commences with the arrival of Hengiſt, in 449, and ends with the death of Egbert, in 836. In this book we have a chapter on the exiſting works of the Britiſh Bards, who were contemporary with ſome of the Anglo-Saxon invaſions, and another on the traditional and probable hiſtory of the celebrated Arthur. Both diſplay Mr. Turner's ingenuity and erudition to great advantage. But he treads on fairy ground. We are not much diſpoſed, we freely confeſs, to attach implicit credit, either to the poetry or to the traditions of Wales. And till the clouds are removed which at preſent involve the high pretenſions of the Welſh, they muſt excuſe us for remaining ſomewhat ſceptical with regard to any hiſtorical information which is founded on ſuch pretenſions.

Mr. Turner maintains that the eſtabliſhments of the Anglo-Saxons in Britain have with great impropriety been called a Heptarchy, becauſe, when all the kingdoms were ſettled, they formed an Octarchy. The fact, we believe, is as our author has ſtated it; though the queſtion is, we think, of no great importance. The number of theſe petty ſtates was different at different times, and, amidſt the perpetual conflicts in which they were engaged with each other, could not long remain ſtationary. It is but fair, however, to produce Mr. Turner's deciſion on the ſubject.

"Ella, ſupporting his invaſion in Suſſex, like Hengiſt in Kent, made a Saxon duarchy before the year 500. When Cerdic erected the State of Weſſex in 519, a triarchy appeared; Eaſt Anglia made it a tetrarchy; Eſſex a pentarchy. The ſucceſs of Ida, after 547, having eſtabliſhed a ſovereignty of Angles in Bernicia, the iſland beheld an hexarchy. When the northern Ella penetrated, in 560, ſouthward of the Tees, his kingdom of Deira produced an heptarchy. In 586, the Angles branching from Deira into the regions ſouth of the Humber, the ſtate of Mercia completed an Anglo-Saxon octarchy. As the Anglo-Saxons warred with each other, ſometimes one ſtate was abſorbed by another; ſometimes, after an interval, it emerged again. If that term ought to be uſed which expreſſes the complete eſtabliſhment of the Anglo-Saxons, it

it ſhould be octarchy. If not, then the denomination muſt vary as the tide of conqueſt fluctuated."—(pp. 253, 254.)

We ſhall diſmiſs the firſt volume of our author's work, after quoting two paſſages which do honour to his principles, and which muſt, therefore, recommend him to all the wiſe, and all the good. The firſt was ſuggeſted by the contemplation of the conſtant recurrence of rebellion and of regicide among the Anglo-Saxons, and ſhews how widely Mr. Turner differs from thoſe advocates for *the rights of man*, who think every goverment an uſurpation, unleſs it be conferred immediately and expreſsly by election and conſent of the ſovereign people.

"Here, for a while, we will quit this region of miſery and wrong. Happy is the country in which the regal office is not elective, nor the right of ſucceſſion permitted to be queſtionable! An hereditary monarchy, though, like all human inſtitutions, it has its inconveniences, yet has not been the contrivance of childiſh thinkers or half-way politicians. It was the benevolent invention of human wiſdom, profiting from the moſt diſaſtrous experience. No conteſts have been more baneful to human life and happineſs, than thoſe which have ſprung from the uncertain right of acceſſion, and from the practicability of attaining power by violence. It was a noble effort of advancing civilization, which ſtrove to annihilate the evil, by accuſtoming mankind to revere as ſacred the laws of hereditary ſucceſſion. This habit blights ambition in the bud, and prevents the implacable paſſions of civil fury from kindling into life."—(pp. 329, 330.)

The ſecond paſſage which we promiſed relates to a crime of Offa, King of Mercia, and to the conſequences with which his crime was attended. Offa was a man of diſtinguiſhed talents, and enjoyed for a while a proſperity which has made his name illuſtrious. But power was his idol; and he cared not whether the means of acquiring it were juſt or unjuſt. He obtained poſſeſſion of the kingdom of Eaſt Anglia by an action which has ſtained his memory for ever. The narrative of this action, by Mr. Turner, is well conducted, and is introduced by ſome ſenſible reflections. The paſſage is ſomewhat long; but we cannot prevail with ourſelves to abridge it.

"The baſeſt action of Offa was the murder of Ethelbert, king of Eaſt Anglia. But while we arraign royalty for the crimes which have diſgraced it, we are bound to remark how many have been produced by the propenſities of *their* [its] ſubjects. Power is an object ſo grand as to excite into action the moſt infuriating paſſions; and, while mankind in general reſerve their loudeſt acclamations, not for *the beſt* but for *the greateſt* ſovereign, they muſt expect that monarchs will, like themſelves, prefer aggrandizement to virtue. Upon our own heads a portion of the guilt muſt fall

fall which our applauſes contribute to occaſion; and, while we judge the throne for the vices which have ſullied it, we muſt remember that the luſt of authority continues ſtill the tyrant paſſion of every ſubject's breaſt, and that the cottage and the parlour, even yet, will rival the palace in the vices which attend both the attainment and the exerciſe of the domination [which] we covet.

"But as the hiſtorian aſſumes the office of reviving the mighty dead, and of paſſing them before the living world, in all the action and circumſtance of truth, it is a ſacred duty that their awful reappearance on the great theatre of man be made to contribute ſome moral tuition to their emulous poſterity. If the beatified ſpirit be invoked to inſpire, the blood-ſtained criminal muſt be ſummoned to deter. Let us then not decline the ſcene of Offa's depravity; but let us alſo remember and ameliorate our own.

"At the cloſe of Offa's reign, Ethelbert poſſeſſed the crown of Eaſt Anglia, a peaceful and intelligent prince, in the bloom of youth and decent beauty, intereſting in his manners, and virtuous in his diſpoſitions! Invited or welcomed by Offa, he went to Mercia for the purpoſe of receiving the hand of Etheldritha. His ſplendid retinue became his own dignity, and was a pleaſing homage to the merit of his betrothed. Offa received him with that diſtinction which was due to the allotted huſband of his daughter. The ſoft boſom of the princeſs acknowledged the merit of the accompliſhed Ethelbert, and the ſweeteſt cherub of happineſs was about to unite them. But ſuddenly the bands of love were burſt aſunder; Ethelbert was aſſaſſinated; the father of his beloved was his murderer. Though Offa had pledged his protection, and received the king of Eaſt Anglia as his gueſt, had introduced him to his daughter as her approved huſband, and the nuptial feaſt had *began* [begun], Offa procured his aſſaſſination. The favourable moment of annexing Eaſt Anglia to Mercia was a temptation which overpowered the feelings of the father and the man. The friends of Ethelbert fled in conſternation. The perjured Offa invaded his dominions; and Eaſt Anglia was added to his conqueſts.

"Did ſuch a complication of crimes benefit the perpetrator? Before two years elapſed, this man, who, for ambition had plunged into the moſt hopeleſs guilt, was hurried from his empire to his grave. Remorſe, with her never-dying worm, embittered all the interval. His daughter, whom he had wedded to miſery the moſt agonizing, abandoned his court, fled into the marſhes of Croyland, and pined away her life in mourning ſolitude; his queen, the evil counſellor of his ambition, periſhed miſerably; the huſband of another of his daughters was cut off in the ſame year with himſelf; the other, who married Brithric, died a martyr to vice and penury the moſt extreme, ſcorned and abhorred; and his ſon Ecgfrid, who, in 794, ſucceeded him, was permitted to exiſt only 141 days. The race of Offa diſappeared for ever, though his corroded memory has continued to exiſt. Such are the bleſſings of a proſperity founded upon vice!"—(pp. 335—339.)

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The Second Volume of this work is uſhered in by a very well written and entertaining Introduction. The author obſerves that the hiſtory now becomes more intereſting, not only becauſe great characters adorn it, but chiefly becauſe it relates to a period which laid the foundations of our preſent eminence. Our laws acquired preciſion, ſyſtem, and force; the Engliſh monarchy aroſe; and thoſe other orders of the conſtitution began to appear, which later times have reduced into a regular plan of mutual dependence and co-operation. In this interval, the germs of our maritime greatneſs were viſibly budding. Our language began to aſſume its preſent form; and our anceſtors made ſome progreſs in thoſe mental acquirements which convert the warlike and brutal barbarian into the civilized, moral, and ſocial man.

But, during this period, a new race of men demands our attention. In the ninth century, the Danes, Swedes, and Norwegians, under the general appellation of Normans, or Northern men, became the ſcourges of Europe. In England they produced the moſt important changes. They poured into the iſland a new population, with new dialects, and new manners. They dethroned, for a while, the ever-memorable Alfred, and erected ſovereignties in Northumbria and Eaſt Anglia, which coſt the ſucceeding Anglo-Saxon kings much trouble to ſubdue. They afterwards returned, and filled the nation with univerſal calamity. They, at laſt, ſucceeded in overturning the Anglo-Saxon throne, and uſurped the ſceptre of the iſland for three generations.

The diſcurſive mind is particularly fond of tracing the firſt original of nations; but, unfortunately, that original is generally loſt in impenetrable darkneſs. The vanity, or the credulity of mankind has, therefore, for the moſt part, agreed to decorate their anceſtors with imaginary glories, and to ſurround them with all the extravagance of fiction. This folly has ſeized the Scandinavian antiquaries to a degree hardly capable of being conceived. "No delirium," ſays our author, "ever framed an extravagance which has exceeded ſome of the ſpeculations of the learned on the firſt population of the North." For the amuſement of our readers, we ſhall here lay before them, as a very curious ſpecimen, ſome outlines of the ſyſtem of Rudbeck, with regard to the antiquities of Sweden.

Olaus Rudbeck, a Swediſh phyſician of immenſe erudition, in the 17th century, was fully convinced that his native country was peopled ſoon after the confuſion of languages at Babel; and whoever conſiders the ſuperior advantages which Sweden enjoys, cannot fail, he thinks, to become a convert to his opinion. He, therefore, enters into a particular detail

of the temptations which muſt have irreſiſtibly led the earlieſt men to exchange the ſunny banks of the Euphrates for the frozen ſhores of the Baltic. Before corn and cattle became common food, men would probably live, for the moſt part, on fiſh; and where could they find ſuch a plentiful ſupply of that delicious nutriment, as in the ſeas of the north? Or if they coveted the luxuries which may be furniſhed by the feathered creation, Sweden yields an inexhauſtible ſtore of geeſe, and ſwans, and other birds which are nouriſhed in her endleſs lakes and rivers, ponds and marſhes, bays and iſlands. In other countries, human intercourſe is impeded by that darkneſs which is never known in Sweden, where the ſurrounding ſnows diffuſe ſuch a light, that printed books may be read all the night, and the traveller may purſue his journey with pleaſure acroſs the ſolid lakes. To theſe and other advantages which demonſtrate the ſuperiority of Sweden to every other country, the learned antiquary annexes two which are altogether irreſiſtible. The inhabitants of the north are more healthy and vigorous than thoſe of other regions. They, of courſe, live longer, and have a more numerous offſpring. The Jewiſh women, ſays Rudbeck, were thought deſerving of honour if they had five or ſix children, whilſt ours, for the moſt part *(ut plurimum)* bring into the world 8, 10, 12, and 14. Nay, the number of thoſe, he adds, is not few *(nec infrequentes)* who produce 18, 20, 24, 28, and 30. "This aſſertion," Mr. Turner obſerves, "as Rudbeck was a phyſician, would be a curious fact, if his theory never influenced his perceptions."—(Vol. ii. p.12.)

But, though Sweden be the fineſt country upon earth, Rudbeck has not told us who informed the wandering colonies from Babel of its unrivalled excellencies, and pointed it out as the only ſpot where life could be enjoyed. Yet ſo certain was he of the great antiquity of its population, that he makes it the parent of almoſt every other human ſociety; and his extenſive erudition is patriotically employed in appropriating to Sweden the name of almoſt every country which has been celebrated by the ancient poets and hiſtorians. He has no fewer than a hundred concluſive reaſons, which make it evident that Plato's Atlantic was Sweden. To the ſame region he tranſports Homer's iſland of Calypſo, where the northern part of it forms Lapland, as is plain from this circumſtance, that, like the Ogygians of old, the Laplanders *eat no ſalt*. In Sweden he finds the mountain Imaus, the iſland of the Hyperboreans, and even the immenſe region of Scythia itſelf. From Sweden proceeded the invention of letters, the Trojans, the Gauls, and the one-eyed Arimaſpians. It was the

the original country of the golden fleece, and of the apples of the Heſperides. Yet all theſe glories were not ſufficient for Sweden; of which Rudbeck, at laſt, completes the triumph by proving it equally the region of the bleſſed and the region of the damned. Both Tartarus and Elyſium are found in Sweden, whence all the gods and heroes of paganiſm iſſued to perform thoſe wonderful exploits which furniſhed ſubjects for the muſes of Greece and Rome. But "it is better," as our author elegantly expreſſes himſelf, "to eſcape at once from fiction to hiſtory. The caprices of fancy are but evening clouds. They abound as the ſun of reaſon withdraws; they vaniſh before his meridian beam."—(p. 21.)

The firſt chapter of Mr. Turner's third book takes a comprehenſive and ſatisfactory ſurvey of the political ſtate of the Scandinavian nations in the eighth century. They were divided into a number of petty ſovereignties, ſome of which may have equalled an Engliſh county, but of which the ſovereigns had neither caſtles, cities, nor defenſive fortifications. As the majeſty of theſe potentates preſents little to allure, we ſhall invite our readers to the contemplation of another kind of kings, whoſe exiſtence, we believe, is but little known. Theſe are the ſea-kings of the north, whoſe employment and manners preſent a phenomenon, to which there is no parallel in the hiſtory of man.

"The ſea-kings of the north were a race of beings whom Europe beheld with horror. Without a yard of territorial property, without any towns or viſible nation, with no wealth but their ſhips, no force but their crews, and no hope but from their ſwords, the ſea-kings ſwarmed upon the boiſterous ocean, viſited, like the fiends of vengeance, every diſtrict [which] they could approach, and maintained a fearful empire on that element whoſe impartial terrors ſeem to mock the attempt of converting it into kingdoms. Never to ſleep under a ſmoky roof, nor to indulge in the cheerful cup over the hearth, where the boaſts of theſe watery ſovereigns, who not only flouriſhed in the plunder of the ſea and of its ſhores, but who ſometimes amaſſed ſo much booty, and enliſted ſo many followers, as to be able to aſſault provinces for permanent conqueſt.

"It was a law of cuſtom in the north, that one of the male children ſhould be ſelected to remain at home, to inherit the government. The reſt were exiled to the ocean, to wield their ſceptres among the turbulent waters. The conſent of the northern ſocieties entitled all men of royal deſcent, who aſſumed piracy as a profeſſion, to enjoy the name of kings, though they poſſeſſed no territory. Hence the ſea-kings were the kinſmen of the land-ſovereigns. While the eldeſt ſon aſcended the paternal throne, the reſt of the family haſtened, like petty neptunes, to eſtabliſh their kingdoms in the waves; and if any of the Fylki-kongr (ſubordinate kings) or Thiod-

kongr (kings paramount) were expelled their inheritance by others, they alſo ſought a continuance of their dignity upon the ocean. When the younger branches of a reigning dynaſty were about to become ſea-kings, the ſhips and their requiſite equipments were always furniſhed as a patrimonial right.

" The ſea-kings had the name of honour; but they were only a portion of thoſe pirates or vikingr, who, in the ninth century, were covering the ocean. Not only the children of the chiefs, but every man of importance, equipt ſhips, and roamed the ſea to acquire property by force. At the age of twelve the ſons of the great were in action under military tutors. Piracy was not only the moſt honourable occupation, and the beſt harveſt of wealth; it was not only conſecrated to public emulation by the illuſtrious who purſued it; but no one was eſteemed noble, no one was reſpected, who did not return in the winter to his home with ſhips laden with booty. The ſpoil conſiſted of every neceſſary of life, clothes, domeſtic utenſils, cattle, which they killed and prepared on the ſhores ravaged by them, ſlaves, and other property. It is not ſurpriſing that, while this ſpirit prevailed, every country abounded in deſerts.

" So reputable was the purſuit, that parents were even anxious to compel their children into the dangerous and malevolent occupation. By an extraordinary enthuſiaſm for it, they would not ſuffer their children to inherit the wealth which they had gained by it. It was their practice to command their gold, ſilver, and other property, to be buried with them, that their offspring might be driven, by neceſſity, to engage in the conflicts, and to participate the glory of maritime piracy. Inherited property was deſpiſed. That affluence only was eſteemed which danger had endeared. It was, therefore, well ſaid of the northmen, by one of their contemporaries, that they ſought their food by their ſails, and *inhabited* the ſea."

" The name by which the pirates were at firſt diſtinguiſhed, was vikingr, which, perhaps, originally meant kings of the bays. . . . One branch of theſe vikingr is ſaid to have cultivated paroxyſms of brutal inſanity; and they who experienced them were revered. Theſe were the berſerkir, whom many authors deſcribe. Theſe men, when a conflict impended, or a great undertaking was to be commenced, abandoned all rationality upon ſyſtem. They ſtudied to reſemble wolves or mad dogs; they bit their ſhields, they howled like tremendous beaſts; they threw off all covering; they excited themſelves to a ſtrength which has been compared to that of bears, and then ruſhed to every crime and horror which the moſt frantic enthuſiaſm could perpetrate. This fury was an artifice of battle like the Indian warhoop. Its object was to intimidate the enemy. It is atteſted that the unnatural excitation was, as might be expected, always followed by a complete debility. The furor berſerkicus, as mind and morals improved, was at length felt to be horrible. It changed from a diſtinction to a reproach, and was prohibited

prohibited by penal laws. The name at laſt became execrable."—(p. 38—50.)

Such were the ferocious manners of the north at the commencement of the eighth century. For a long time the miſeries which neceſſarily reſulted from ſuch a ſyſtem of life were confined to the neighbourhood of the Baltic. But, afterwards, theſe barbarians burſt forth from their ſhores, and poured an unceaſing deluge of calamity on the reſt of Europe, or, at leaſt, on England, for near two hundred years. The whole of the ninth century, in particular, was diſtinguiſhed by their dreadful depredations.

The object of their firſt invaſions was plunder only. Though, agreeably to their inhuman habits, their footſteps, wherever they landed, were marked with deſtruction and blood, they had no intention of conquering the country. But, after the death of Ragnar Lodbrog, who was ſhipwrecked on the coaſt of Northumbria, taken priſoner by Ella, the petty king of the country, and doomed to periſh in a dungeon by the ſting of venomous ſnakes, Mr. Turner thinks that the plan of theſe northern pirates was totally altered. This circumſtance is unnoticed by all our hiſtorians, who ſeem to have known nothing of Ragnar Lodbrog. The famous Quida, or death ſong of that illuſtrious pirate, which has been ſo elegantly criticiſed by Dr. Blair, impreſſed our author with a ſtrong deſire of becoming acquainted with his hiſtory. He had, therefore, recourſe to the literature of the north; and the reſult of his examination of theſe documents was a conviction, "that the great Daniſh invaſion, by which Alfred and his brother were ſo afflicted, was not a caſual depredation, but a deliberate attack to revenge the death of the celebrated Ragnar Lodbrog." (Pref. to Vol. II.) This, therefore, is a diſcovery of Mr. Turner. At the ſame time this ſavage warrior, he owns, "is ſo near that point in northern antiquities, where the light of hiſtory begins to mingle with the darkneſs of fabulous tradition, that, though his exiſtence is unqueſtionable, his definite form and diſtinct features cannot be clearly traced." (Vol. II. 107.) His outline has not only become ambiguous, but his perſon has been multiplied. It ſeems, however, ſufficiently certain that he was a native of the Daniſh iſles, and one of the boldeſt pirates of his age; that he educated his children to the ſame profeſſion; and that his death was the cauſe of great calamities to England.

The ten firſt ſtanzas of the death-ſong of Ragnar Lodbrog exultingly celebrate his former achievements in various quarters; at an Engliſh promontory, at the mouth of the Tay, in

the Orkneys, in Northumbria, in the Hebrides, Ireland, and Angleſey, in Norway, Friſia, and on the coaſts of the Baltic. He had a numerous poſterity, whom it was the glory of both parents to train up to diſtinction in the ſame ſanguinary habits. The Daniſh wife could rival the ferocity of the Spartan. The exhortations by which Aſlauga, the wife of Ragnar Lodbrog, excited the brutal courage of her children, are yet on record. "It was, then," ſays our author, with juſt ſeverity of ſatire, "as heroic and as laudable to be unnatural, as in our frenzied days, it has been proclaimed to be philoſophical." (p. 112.) In 843 Biorn, the ſon of Ragnar, under the tuition of Haſtings, entered the Loire, and ſtormed Nantz. The inhabitants and clergy ſought refuge in the principal church, which afforded them, however, no protection. The barbarians burſt open the doors, and ruſhed upon the helpleſs multitude. When they were glutted with ſlaughter, they dragged the few ſurvivors to their ſhips. Two years after, an invaſion of France took place, which ſeems to have been conducted by Ragnar himſelf. With a fleet of 120 ſhips he ſailed up the Seine, and plundered Rouen. Meeting with no oppoſition from the terrified inhabitants, the Normans ſpread themſelves over the country, where they committed the moſt horrible devaſtations. At laſt they were ſo emboldened, that they ſailed to Paris, which they entered on the 27th March, and found deſerted by the citizens. They received from the puſillanimity of the ſovereign, a high bribe, by which they were prevailed with to retire; but they left the monaſtery of St. Germain in ruins, as a laſting monument of their terrible viſit. How many years elapſed after this expedition before Ragnar periſhed in the dungeons of Ella, ſeems not well aſcertained. But the effects which Ella's vengeance produced on the fierce ſpirits of the north are thus graphically painted by the pen of our hiſtorian.

"So periſhed Ragnor Lodbrog; but as his life had diſturbed the world, his death became prolific of calamity to England. His ſons, the children of Aſlauga, heard of his fate with feelings the moſt indignant; but their filial ſorrow conſiſted not of tears and groans, becauſe their rugged minds deſpiſed theſe as imbecility. Their grief obeyed his command, and aſſumed the ſhape of the moſt deſperate revenge. Their predatory depredations, the tranſient hoſtilities of a ſea-king, were laid aſide. All former habits, all former projects, were forgotten. Retaliation the moſt unbounded was determined on; and as their father's activity had made every ſhore reſound with his deeds, on their communication of his fate, and their purpoſes of puniſhment, a mighty torrent of vindictive fury was collected. Federated bands of warriors, demanding the atoning battle, and inflamed with fierce and determined hatred againſt the king who had deſtroyed their favourite hero, aſſembled from every region,

region. Jutes, Swedes, Norwegians, Danes, Friſians, and other nations; all the fury and all the valour of the north were aſſembled for the expedition. Eight kings and twenty jarls, the children, the relations, and the aſſociates of Ragnar, commanded it; and when the army of revenge was ſufficiently amaſſed, it quitted the Baltic and arrived ſafe on the Eaſt-Anglian coaſt."—(pp. 117, 118.)

Our induſtrious author traces the ravages of theſe cruel barbarians in various parts of England. In the ſpring of 867, after wintering in Eaſt Anglia, they penetrated into Yorkſhire, where they inflicted on Ella an inhuman puniſhment for the ſufferings of Ragnar. The following tranſactions diſplay ſcenes of horror, on which we ſhall not dwell. They are related by Mr. Turner with that minuteneſs which his duty as a faithful hiſtorian preſcribed. But they furniſh a picture of human depravity which it is painful to ſurvey; and we turn from them with a feeling of diſguſt, which, while it improves our ſenſe of the bleſſings conferred by a ſettled and vigorous government, muſt point out as objects of general execration thoſe factious, unprincipled, and turbulent men, who, under the pretence of reforming our venerable conſtitution, would plunge us again into all the miſeries of anarchy and bloodſhed.—The following reflections of our ingenious hiſtorian appear to us deſerving of the reader's attention.

"It is a pleaſing proof, that, amid all our vices, the preſent morals of Europe have much real excellence; that with the characters capable of ſuch warfare as the Northmen waged, we feel we have no ſocial ſympathy, no common nature. We contemplate thoſe ages with the painful curioſity of beholding ſociety in its chaos. Happy are we that the diſorderly elements rage in ruinous confuſion no longer. The civilizing arts draw off the perilous energies of the maſs of mankind with gentle and unceaſing attraction. To the aſpiring talents ſcience preſents her univerſe of objects, which every day is diſcloſing, and every day renews; or elſe literature points to the cloud-like temple of her fame, all radiant to the eye, though ever vaniſhing from the hope. Mercantile induſtry, with its petty gains, lulls myriads into the peaceful apathy of contented avarice; while the diſtinctions and caprices of faſhionable life amuſe and agitate the reſtleſs happy. What a Proteus is man!"—(p. 147.)

Every incident relating to the illuſtrious Alfred is fitted to produce an impreſſive intereſt in the breaſt of an Engliſhman. We are juſtly proud of our connection with him, and review his brilliant career with complacent delight. Mr. Turner has, therefore, with great propriety, exhibited the perſon and reign of this favourite monarch in their full dimenſions. The fourth book of the hiſtory details his exertions againſt the Danes, in which, after many reverſes of fortune, he was ultimately ſucceſsful.

ceſsful. Of the fifth book, the two firſt chapters examine his character, intellectual and moral: the third takes a cloſer and more particular view of his political conduct. From every one of theſe chapters we could ſelect ſuch extracts as could not fail to give much ſatisfaction to our readers; but we feel that, if we once began here to tranſcribe, we ſhould find ſome difficulty in determining where to ſtop. This portion of Mr. Turner's book is executed with great felicity: he has evidently been inſpired by his ſubject, and will, therefore, be read with pleaſure proportioned to the ſucceſs of his endeavours. We recommend the whole to the peruſal of our readers; but, as a ſpecimen of the entertainment which they may expect, we ſhall lay before them one pretty long quotation, which we think extremely curious. It relates to a ſubject on which, as individuals, we confeſs that we have our prejudices; but, as reviewers, we leave the matter to be fairly debated by the two learned bodies which it immediately concerns. Mr. Turner has heard, he ſays, that Mr. Whitaker was employed in inveſtigating it: we hope that his information was correct; for, as he rightly obſerves, the penetration and reſearch of ſuch a powerful mind as that of Mr. Whitaker would render all farther diſquiſition unneceſſary.

"When the meaſures are mentioned by which Alfred endeavoured to excite in his ſubjects a love of letters, it will not be forgotten that the univerſity of Oxford has been connected with his memory. The concurring teſtimonies of ſome reſpectable authors ſeem to prove that he founded public ſchools in this city; and, therefore, the univerſity, which has long exiſted with high celebrity, and which has enriched every department of literature and ſcience, may claim Alfred as one of its authors and original benefactors.

"But this incident, plain and intelligible as it appears to be, is environed with a controverſy which demands ſome conſideration; for it involves nothing leſs than the deciſion of the ſuperior antiquity of the two univerſities of England. We leave to abler pens the determination of the diſpute, and ſhall only notice a few particulars concerning the firſt periods of the conteſt, and the point on which it turns.

"Though a few murmurs had already occaſionally diſturbed the deep ſerene of academical ſtudy, yet it was not until the reign of Elizabeth that the furious war burſt forth. When this queen of letters viſited Cambridge in 1564, the goddeſs of diſcord unfortunately prompted the orator of the univerſity to declare, in his harangue, that Cambridge truly claimed a ſuperior antiquity to Oxford. He ſpoke, and peace immediately abandoned the academical walls.—Oxford, enraged that an attempt ſhould have been inſidiouſly made to prepoſſeſs the ear of Majeſty to its prejudice, retaliated the aggreſſion, by aſſerting, in a written compoſition to the queen, when

ſhe

ſhe came to the univerſity in 1566, that it was Oxford, and Oxford only, which could truly boaſt the earlieſt foundation.

"Wars, horrid wars, became then the buſineſs and the amuſement of every ſtudent. Cantabs and Oxonians arranged themſelves to battle; and every weapon of polemical erudition, and polemical fury, was raiſed by them againſt each other.

"Caius, one of the leaders in the mighty fray, was ſo alert as to be ready with a manly quarto, in defence of Cambridge, ſo early as in 1574. He ſaid that he came to reſtore peace; as if, by aſſuring the world that Cambridge was in the right, he could ever give tranquillity to Oxford.

"Oxford denied the right of an inſidious partiſan to be a peace-maker; and, at laſt, Brian Twyne appeared, with a book as large and as full as that of Caius, in which the glory of exaſperated Oxford was moſt ſturdily maintained. Many combatants, at various intervals, ſucceeded; and the conflict became as ardent as, from the fragility of the materials, it was ineffectual.

"Some of the friends of Cambridge managed to ſee the firſt ſtones of their univerſity laid in the 173d year after the flood. Others, however, who were not bleſſed with optics which had the faculty of ſeeing what had never been viſible, very wiſely poſtponed the exiſtence of their favourite till about four centuries before the Chriſtian æra. At that period they found out one Cantaber, a royal Spaniſh emigrant, who came to England in the days of Gurguntius, who ſent for Greek philoſophers from Athens, and gave to Cambridge a local habitation and a name.

"It was eaſy for Oxford to object that Cantaber was but one of thoſe airy nothings which the poet or the antiquary, in his frenzy, diſcerns. It was not more difficult to laugh at the wiſe and learned giants, who were placed as the aborigines of our iſland, and who firſt cultivated letters. But the Oxonian champion did not content himſelf with deſtroying all the ſuperſtructures of Cambridge vanity. The heralds of national anceſtry are as fond of their own chimeras as they are intolerant of the antiquarian progeny of others. Hence, though the advocate of Oxford denied to Cambridge its Cantaber, he conceived it to be juſt to claim for Oxford a colony of Greek philoſophers, who came into the iſland with Brutus, and eſtabliſhed a college at Cricklade, which was afterwards tranſlated to Bellofitum, where Oxford now ſtands.

"The fame of Oxford was, however, not wholly entruſted to phantoms. A baſis more ſecure was found for it in a paſſage printed under the name of Aſſer; and it is this unfortunate paſſage which has connected the diſpute with the hiſtory of Alfred.

"An edition of Aſſer was publiſhed from a MS. of Camden in 1603; in which a paragraph appeared, ſtating that, in 886, a diſcord aroſe at Oxford between Grimbald and his learned friends whom he had brought with him, and thoſe ancient ſchoolmen whom he found there, and who refuſed to obey entirely his inſtitutions.—Three years the diſſenſion laſted. Alfred, to appeaſe it, went to Oxford. The ancient ſchoolmen contended that, before the arrival

rival of Grimbald, letters had flouriſhed there, though the ſcholars had been fewer; and they proved, by the indubitable teſtimony of ancient annals, that the ordinations and inſtitutes of this place had been eſtabliſhed by pious and erudite men, as Gildas, Melkin, Nennius, Kentigern, and others, who there grew old in letters; and that St. Germain, who reſided half a year at Oxford, had alſo approved of them. The king recommended peace; but Grimbald, diſſatisfied, withdrew to Wincheſter.

"Such is the import of this conteſted paragraph. If it had been genuine, it, of courſe, gave the evidence of Aſſer, that there had been public ſchools at Oxford, at leaſt in the fifth and ſixth centuries, when Germain and the others lived. Now Cambridge had no ſuch plauſible document as this. Its friends had, indeed, talked of Arthur's characters; but theſe were ſoon decried as ſurreptitious. The moſt ancient hiſtorical dreſs that it could aſſume, with any decorous attention to probability, was Bede's paragraph about Sigebert eſtabliſhing ſchools in Eaſt Anglia; and Sigebert lived above a century after Gildas.

"But, unfortunately for the glory of Oxford, Parker, Archbiſhop of Canterbury, had publiſhed, in Saxon types, an edition of Aſſer, in 1574, from a MS. in which this paſſage was not to be found. The ancient MS. of Aſſer in the Cotton library, which has been thought to have been written within a century after its author's death, was alſo without this clauſe.

"Here, then, was the point of an elaborate controverſy. Was this paſſage written by Aſſer? Did Parker inſidiouſly omit it? Or did Camden ſurreptitiouſly inſert it? Or was it really wanting in the one MS. and really exiſting in the other? The controverſy had begun before Parker publiſhed his Aſſer; but it was then in its infancy. When Camden's Aſſer appeared it was raging in all its violence. Camden's MS. was never produced after it was printed; and no other MS. can now be obtained to determine the queſtion." (Vol. ii. p. 368—376.)

With regard to this very curious diſpute the univerſities ſeem, for a long time paſt, to have wiſely entered into an amicable truce. If, however, the ſolemn aſſertion of Twyne is to be believed, the paſſage really exiſted in Camden's MS. He ſays that, in 1622, he converſed with Camden on the ſubject, who aſſured him that the MS. was faithfully edited, which ſeemed to be of the age of Richard II. Indeed who, as Mr. Turner properly obſerves, that knows Camden's character, can believe, for a moment, that the fraud, if any, was committed by him? His diſtinguiſhed probity muſt place him very far above the ſuſpicion of having been acceſſary to ſuch a deceit.

In his third volume Mr. Turner purſues the Anglo-Saxon hiſtory from Alfred to the Conqueſt. On the reign of Athelſtan, who has been called the founder of the Engliſh monarchy, and who was, indeed, a very able prince, our author is very particular

particular and full. He gives a curious ſketch of the ancient hiſtory of Armorica or Bretagne, which, about the beginning of the ſixth century, was peopled by ſeveral colonies of Britons, ſeeking ſhelter from the depredations of the Saxons.—About the beginning of the tenth century Bretagne was overwhelmed by an irreſiſtible torrent of Normans, under the conduct of the celebrated Rollo, whoſe deſcendant was deſtined to ſway the ſceptre which Athelſtan then held. The inhabitants, in the meantime, to avoid the fury of the Norman inundation, eſcaped in numbers, and took refuge in the country to which originally they belonged. They ſolicited the protection of a Saxon king, whoſe anceſtors had obliged them to emigrate; and Athelſtan received them with that humanity which does honour to his memory.

No part of this volume will communicate to the reader, we think, greater ſatisfaction than the hiſtory of Dunſtan. Mr. Turner has induſtriouſly collected every circumſtance that is known with regard to this extraordinary man, of whom he has exhibited ſuch a full-length picture, as brings us acquainted not only with the character of the individual, but with the manners of the times, over all the principal tranſactions of which this ſpurious ſaint exerted a boundleſs and moſt baleful influence. We have likewiſe a very judicious chapter on the laſt exertions of northern piracy, and on the cauſes which happily contributed to its decline. The patriotic, though unſucceſsful, efforts of Edmund Ironſide, and the dazzling, rather than eſtimable, character of Canute the Great, are treated of by our author with much impreſſive effect. In his account of the ſtruggles between the brave but unfortunate Harold (whoſe death cloſed the ſucceſſion of Anglo-Saxon ſovereigns) and William I., our author has, with great propriety, made much uſe of the celebrated tapeſtry of Bayeux, a document of great curioſity, and undoubtedly authentic. On the whole, Mr. Turner's Anglo-Saxon Hiſtory is entitled to very conſiderable praiſe. It is a work of indefatigable reſearch, from which we have derived much gratification; and from the part of it which yet remains to be publiſhed we expect ſtill more. We are, indeed, of opinion, that the author will not, by any candid reader, be accuſed of arrogance when he adopts the following words of the learned Bochart as applicable to himſelf:

"Ex hoc ſpecimine lectori palam fiet nos omnem moviſſe lapidem, nec quicquam intactum præteriiſſe, ut veritatem in Democriti puteo latentem erueremus. In quo conatu ſi non fuit par ubique ſucceſſus, tamen ſperamus fere ut noſtram hanc qualemcunque opellam boni probent. 'Eſt aliquid prodire tenus, ſi non datur ultra,' 'Non omnia poſſumus omnes.' Nihil ignorare ſolius eſt Dei.

Dei. Aliorum σφαλμαῖα vidimus et correximus: Alius noſtra videbit et emendabit. Quod æquo animo paſſuri ſumus, modo id cum modeſtiâ fiat, atque amore veritatis, *non obtrectandi ſtudio.*"

We have very ſincerely beſtowed on Mr. Turner that praiſe which, in our opinion, he deſerves; and if we take the liberty of pointing out to him ſome blemiſhes which, we think, we have obſerved in his work, he will not, we are confident, impute our obſervations to the *ſtudium obtrectandi*, but rather to the motive which really actuates us, a deſire to ſee his future productions unſtained by a very prominent imperfection, which, if it be not removed, muſt conſiderably contribute to obſtruct their ſucceſs. We allude to an offenſive degree of affectation, approaching, in many places, to bombaſt, which frequently deforms Mr. Turner's ſtyle. We can eaſily conceive that he was deſirous to inveſt a ſubject, which is generally conſidered as forbidding and dry, with as much ornament as poſſible; but he has, on various occaſions, unluckily overloaded it with mere tinſel and ſhow. We ſuſpect that he ſelected Gibbon as his model; but he could not chooſe a worſe. Gibbon's ſtyle is altogether unfit for hiſtory. Inſtead of being eminent for dignity and force, it is meretricious, unnatural, and ſtrained. It conſiſts, in fact, of a ſtring of epigrams, which at firſt ſurpriſe, and then diſguſt. But what we chiefly have to condemn in Mr. Turner is an occaſional tumidity or inflation of language, which ſometimes carries us into the clouds. We ſhall here produce a few examples, to juſtify our cenſure. Speaking of the violence with which the barbarians overran the Roman empire, Mr. Turner writes thus:

"Vulnerable in every part, and aſſaulted in moſt, how could the unwieldy leviathan, with its ſtrength enervated by luxury, and embarraſſed by faction, repel all its vivacious foes, whom every failure or ſucceſs alike ſtimulated to new enterpriſes, and whoſe endleſs numbers arched their devoted prey with a hemiſphere of hoſtility." (Vol. i. p. 130.)

Of Britain, ſoon after the departure of the Romans, he ſays,

"The demons of ambition, ſelfiſhneſs, and factious turbulence, haſtened, with all their clouds and tempeſts, to deform the glorious day. Succeſsful was their witchcraft; an aceldama of civil murder was created by their exertions, and their direful iniquity was terminated by inviting into the iſland a foreign foe."—(p. 139.)

The following are our author's reflections on a change of fortune which happened to Cadwallan, a Welſh hero and king:

"Alas! how erroneous are all human calculations! We never know but that the ſame moon which ſilvers our moſt gorgeous trophies

phies may alſo make viſible the chilling priſon of our tomb. This moment we ſmile and vaunt; one more, and tears bedew our high-plumed hearſe!"—(p. 287.)

Theſe paſſages (and many more ſuch might be produced) are written, we think, in a very bad taſte. It is but juſtice, however, to Mr. Turner to obſerve, that they are chiefly found in his firſt volume. His ſtyle very ſenſibly improves as he proceeds; and his two laſt volumes exhibit little that is not perfectly conſiſtent with the native ſimplicity and dignity of hiſtory.

ART. CV. *The Philoſophy of Phyſic, or the Natural Hiſtory of Diſeaſes and their Cure: being an Attempt to deliver the Art of Healing from the Darkneſs of Barbariſm and Superſtition, and from the Jargon and Pedantry of the Schools. Showing a more eaſy and certain Way of preſerving and recovering Health than any hitherto known. By the Rev. William Wilſon.* 12mo. pp. 364. Price 5s. Dublin, 1804. Murray, London.

THE title of this volume would naturally induce a reader to expect an impartial and diſintereſted, if not a very deep and ſcientific diſcuſſion of the firſt principles of medicine. He is, however, ſoon undeceived. It is only an advertiſement, on a very extenſive ſcale, of an ANTIARTHRITIC POWDER, of which the compoſition is not declared. A publication of this kind cannot be a proper ſubject for criticiſm; but a few ſpecimens of the manner in which it is executed may be amuſing, although perhaps not extremely inſtructive.

"ADVERTISEMENT.—The author, when a ſtudent at college, fell into a bad ſtate of health, by a liver obſtruction. He conſulted ſeveral eminent phyſicians, and, not finding relief, he applied himſelf to the regular ſtudy of phyſic, with its ſeveral concomitant branches. The love of knowledge, and the deſire of health, excited great diligence in thoſe ſtudies, and *his profiting was not of an inferior kind.*"—(p. iii.)

"Thoſe guardians of the public health who think it neceſſary, for preventing dangerous innovation, to uſurp a monopoly of medical practice, have been at pains to mention, as part of medicine, ſubſtances which are known to be poiſonous. The New Edinburgh Diſpenſatory has introduced arſenic into a place in the materia medica, which is known, from certain lamentable effects, to be a deadly poiſon. Surely countenancing ſuch a thing in any way as likely to do good, does not diſcover any very anxious concern for the ſafety of unfortunate patients."———"It may be ſaid, that mercury and opium are poiſons, but by proper management become excellent medicines. Theſe ſubſtances, however, *are not abſolutely*

abſolutely deleterious, but become fatal by being improperly uſed, particularly in *too great quantity*."—(p. xxx.)

Mr. Wilſon obſerves, that as water is a certain remedy for thirſt, and meal or flower for hunger, it is preſumable that there is among the works of God a remedy for fevers not leſs certain, though perhaps not altogether ſo obvious; and this remedy, he maintains, is the Antiarthritic powder, (p. 27). If this ſpecific does not give immediate relief, he recommends in every kind of fever indiſcriminately, when the patient is young and full of blood, to take away ten or twelve ounces of it, (p. 46). The caſes which are particularly related in favour of the ſucceſs of the miraculous powder, could not fail, if they were well atteſted, to excite the attention of invalids of almoſt every deſcription; for it appears to be capable of curing all diſeaſes, excepting the hydrophobia, and of being of great uſe even in diſlocations and fractures. The author having "devoted himſelf to the holy miniſtry," he ſeems to be not leſs deſirous of making improvements in religion, morality, and political economy than in phyſic. He ſays that nothing but the "*ſuperſtition* of the early ages" has "attached a *myſtery* to the marriage contract," (p. 303), and he recommends that every marriage ſhould be immediately diſſolved upon the conviction of either party of the crime of adultery, (p. 305.)—With ſuch moral ſentiments and ſuch medical opinions, it is difficult to determine whether the Reverend Mr. Wilſon moſt deſerves to be intruſted with the care of the bodily health or of the ſpiritual welfare of the public.

ART. CVI. *A Voyage of Diſcovery to the North Pacific Ocean: performed in his Majeſty's Ship Providence and her Tender, in the Years* 1795, 1796, 1797, 1798. *By Captain William Robert Broughton.* 4to. pp. 393. Price 1l. 5s. Cadell and Davies, London. 1804.

IF the advancement of any uſeful ſcience be a juſt ſubject of exultation, it muſt be ſo to thoſe of our own age and country, who may truly boaſt that they alone have contributed more to advance the knowledge of geography than has been done by all other nations ſince the weſtern continent was diſcovered by Columbus. Under the auſpices of our preſent ſovereign, the undaunted ſpirit of one great navigator has carried him far beyond the track of any former path; and his ſucceſsful adventures have ſet limits, as it were, to the vaſt field of maritime diſcovery.

Unde refert nobis Victor quid poſſit oriri,
Quid nequeat; finita poteſtas denique cuique,
Quanam ſit ratione, atque alte terminus hærens.

If the enterpriſes of Cook carried him not into the deepeſt receſſes of the ocean, his progreſs was ſtopped there only where navigation was impracticable, and the globe uninhabitable. By his bold achievement, the circle of voyages for diſcovery has been conſiderably contracted; and ſubſequent navigators have generally confined themſelves to explore the unknown parts that lie within the extenſive boundaries firſt marked by him. Within this ſpace, however, much remained to be done; and ample room is ſtill left for diſcoveries, if not equally great and brilliant with thoſe made formerly, at leaſt, highly important and uſeful for the purpoſes of navigation and commerce. Nor will they who ſhall complete our knowledge of the Pacific Ocean, and of the intricate coaſts which bound it on the eaſt and weſt, be entitled to leſs gratitude or fame than they who firſt opened us the way to it.

Among thoſe who have been engaged in this arduous undertaking, Captain Broughton may claim a diſtinguiſhed place, as well for the extent of his diſcoveries as for the ſpirit and perſeverance with which he proſecuted them under circumſtances of uncommon difficulty.

A ſhort account of his courſe, and the occurrences of his voyage, will explain and juſtify this aſſertion.

Captain B. ſailed from St. Helen's on the 21ſt October 1794 in the Providence ſloop of war, of 400 tons burden, carrying 16 guns and 115 men. Unfavourable weather detained him upon the Engliſh coaſt till the 15th February 1795, when he proceeded to ſea from Plymouth; and after touching at the Canaries, arrived at Rio Janeiro on the 5th May. Here he ſtaid till the 24th, to refreſh his crew, and prepare his ſhip for a longer run. This was to New Holland, which he reached, and anchored in Port Stephens (a port about fifty miles N. of our ſettlement) on the 18th Auguſt. In this paſſage he aſcertained the ſituation of Gough Iſland, which he places in latitude 40° 19′ S. and longitude 9° 27′ W. that is near 12 degrees W. of the place aſſigned to it in the chart of La Perouſe. After a few days ſtay here Captain B. went to Port Jackſon, and remained there till October 13. He then directed his courſe to the weſtern ſhores of North America, and, croſſing the whole extent of the Pacific Ocean, came to an anchor in Nootka Sound the 17th March 1796. From hence he examined the coaſt ſouthward for about 13 degrees of latitude, as far as Monterey Bay.

Captain

Captain B.'s orders from the Admiralty were to ſurvey the ſouthern coaſt of the ſouth-weſt part of South America, upon the ſuppoſition that Captain Vancouver, who had ſailed with ſimilar orders, would not be able to fulfil them. But upon receiving certain intelligence that Captain V. had left Monterey-Bay eighteen months before, with both his ſhips in a good condition, and likewiſe hearing that he had ſailed from Val Paraiſo in latitude 33° S. for that purpoſe, Captain B. was fully perſuaded that he would be able to comply with his inſtructions; and that being the caſe, he himſelf was left to his own diſcretion for his future proceedings. Having therefore conſulted with his officers, the reſult of their opinions was, that they ſhould ſurvey the coaſt of Aſia from 52° N. latitude to the Nanking river in 30° N. latitude. It was alſo intended that they ſhould complete the ſurvey of the adjacent iſlands, viz. the Kuriles, and thoſe of Jeſo and Japan, left unfiniſhed in Captain Cook's laſt voyage.

Upon this plan Captain B. ſailed from Monterey Bay on the 20th June 1796; and after ſtopping at the Sandwich iſlands (where two of his marines were murdered by the natives), he deſcried the land of Japan on the 7th September, being then in latitude 39° 55′ N. and longitude 142° 50′ E. From hence he coaſted northward till he came into a bay in latitude 42° 19′ N., longitude 141° 7′ E., which, from three burning mountains in its vicinity, he called Volcano Bay. It is ſituated near the ſouth of Inſu (formerly called Jeſo), a large iſland lying to the north of Japan. From this bay, after a fortnight's ſtay in it, he proceeded on the 1ſt October along the S. E. coaſt of Inſu, and paſſed through a ſtrait (moſt probably that called in certain Dutch charts the Channel of the Peak) lying between the N. E. point of Inſu and Staten Iſland, in latitude 44° 30′ N., longitude 146° 22′ E. Then, turning his courſe to the N. E. in the direction of the Kurile iſlands, which ſtretch in a line from Inſu to Kamtſchatka, he ſailed till he came to the north of the iſle of Marikan, in latitude 47° 20′ N., longitude 151° 9′ E., when the bad weather, during which he had the misfortune to break his arm, obliged him to return to the ſouthward. He therefore ſteered for China, and arrived at Macao on the 12th December, to winter and refit.

He now purchaſed a ſchooner, a ſmall veſſel of 80 tons, to accompany him in his voyage; and as ſoon as the monſoon permitted (which was not till near the middle of April 1797) he again ſet ſail. Contrary winds, however, prevented him from clearing the Chineſe coaſt till the 1ſt May, when he attempted to paſs to the N. between the main land and For-

moſa;

moſa; but being unable, he went round the ſouth end of that iſland, and then took a N. E. courſe till the 17th, when, by the neglect and miſconduct of the officer of the watch, he was wrecked near an iſland called Typinſan, in latitude 25° N., longitude 125° E. nearly.

Here it was that the ſteady character of Britiſh ſeamen was glorioufly diſplayed. The ſhip had ſtruck upon a reef of rocks, in an unknown ſea; the night had juſt ſet in, and the wind began to riſe. Under theſe dreadful circumſtances no conſternation, no diſorder, no private concern for perſonal ſafety appeared; but all, in the regular diſcharge of their duty, exerted themſelves for the preſervation of the veſſel, till ſhe was nearly buried in waves.

The particulars of this unhappy event are thus deſcribed in the narrative:

"The proper ſignals were made to the ſchooner, and the maſter was ſent to anchor her as near as poſſible, to heave by her. The ſhip ſoon after again ſtruck fore and aft, and remained at laſt fixed. Breakers were then upon each bow, and we had from 5 to 15 fathoms in the ſtarboard chains, and only 2¼ fathoms at times both a-head and a-ſtern. Having choked the rudder, the top-maſts were ſtruck, and we began hoiſting the boats out, the lower yards having been kept up for that purpoſe. At this time the ſhip did not ſtrike violently, and had only made 19 inches water. Unfortunately the wind freſhened, and the ſea began to break with great force, which ſoon knocked the rudder off: we ſecured it with hawſers. It was now nine o'clock, and we only waited the ſchooner's anchoring, to attempt heaving off; and in the meantime began hoiſting out the long-boat. During this period the ſhip made water very faſt, and the violent ſhocks ſhe received rendered it doubtful whether the maſts would ſtand. The water increaſed ſo much upon the pumps, that before the long-boat was out ſhe had ſeven feet water in the hold. At this time the ſchooner had anchored near us, and the maſter returned on board; when the ſhip ſuddenly changed her poſition, ſwinging round, and ſtriking more violently than ever. Before we could carry our hawſers to the ſchooner, the carpenter reported the water up to the orlop deck, the ſhip having bilged forward: we therefore gave up the idea of attempting to heave off, for had we ſucceeded the ſhip muſt inevitably have foundered. The ſpare pumps were down the fore hatchway; but the water ſtill increaſing upon the gun-deck, rendered all our exertions uſeleſs.—The officers were unanimous with me in opinion that nothing could be done to ſave the ſhip, and to cut away the maſts would have no effect upon her, as ſhe was ſettling faſt forward, from her having bilged. It now became highly neceſſary to preſerve the people, and the boats were ordered ready for their reception, while they were employed trying to collect arms and ammunition, with armourers' and carpenters' tools. But the ſhip lying nearly on her beam ends,

and the gun-deck being full of water, with the washing of the bulkheads to and fro, &c. many could not be saved. The fore-part of the ship was immersed in the sea, and the surf was breaking over the upper deck. As nothing more could be procured for the present, the ship's crew were sent into the boats, which was happily effected without any accident; and soon after eleven o'clock they reached the schooner in safety, but with the loss (both officers and men) of every thing belonging to them. The pinnace returned for myself and the remaining officers; and at half an hour after midnight we quitted the Providence, leaving her a perfect wreck, to the mercy of the sea."—(p. 195.)

Typinsan is one of the groupe of islands which are called the Madjicosimah islands. Here Captain B. found a people of singular humanity, who manifested the utmost liberality and attention in supplying his wants; and from hence, having furnished his remaining vessel (the schooner) with as much provisions as she could carry, by the kindness of these hospitable islanders, he returned June 4th, to the port of Macao.

On the 26th of the same month he sailed a second time in the prosecution of his voyage, in a vessel of 80 tons, and with a crew of 35 men: the rest he had sent home from China, or turned over to other ships. And here it deserves to be remembered, that though he had lost six men by various accidents, only one of them had died by sickness since his departure from England.

He now directed his course between the continent and Formosa, and, passing round the north end of that island, and by the great Lieuchieu (where he touched) he came to Japan, and traced its south and east coasts, to Cape Namba, the N. E. point of that island. He then went a second time into Volcano Bay, across the strait which divides Japan from Insu. Through this strait (which has the names of Sangaar and of Matsmai) he passed westward 31st August; and afterwards, turning to the north, he explored the western coast of Insu to latitude 45° 25′ N. when being blown off the shore, he missed the strait of La Perouse, through which that navigator had sailed, between the north of Insu and the south of Segalien. In lat. 46° he fell in again with the coast, viz. the western coast of Segalien, which he followed as high as lat. 52° nearly; where, coming to shoal water, viz. three fathoms, and finding no outlet to the north, he returned to the coast of Tartary, which he surveyed for above 120 leagues. He next surveyed the east coast of Corea, and entered the harbour of Tchosan; and lastly, having examined the island of Quelpaert, he came the third time to Macao, after a voyage of five months. From thence he brought his vessel to Trincomalé, where he delivered her

her up to the orders of Admiral Rainier, for his Majeſty's ſervice; and, taking the accuſtomed paſſage to England, he came home in February 1799, after an abſence of four years.

As a compariſon has been made between this voyage and that of Monſieur de la Perouſe, we will give ſome account of the latter, as far as relates to that part of the globe where Captain B.'s diſcoveries were made; viz. the eaſt coaſt of Tartary, and the iſlands north of Japan. And firſt, to ſhew the importance which the French court attached to diſcoveries in this quarter, we will give, from the king's inſtructions to Monſieur de la P. the following extract:

'He (Monſ. de la P.) will examine with care the weſt coaſt of Corea, and inſpect the gulf of Hoan-hay; taking care not to be prevented from weathering the ſea-coaſt of Corea. He will afterwards examine the eaſt coaſt of this peninſula; that of Tartary, where the pearl fiſhery is carried on; and that of Japan, on the other ſide. *All theſe coaſts are abſolutely unknown to Europeans.* (La Perouſe's Voy. Eng. Tr. 8vo. V. i. p. 76.)

And how much Monſ. de la P. valued himſelf upon this part of his voyage, may be ſeen by his letters, written from Kamtſchatka. See Voy. V. iii. p. 386, 413, 358. This laſt is addreſſed to the miniſter of the marine, in which he ſays, 'I flatter myſelf you will peruſe with pleaſure the particulars of our voyage from Manilla to Kamtſchatka. Our ſhips have taken a route entirely unknown. They have paſſed between Corea and Japan, run along the coaſt of Tartary to the neighbourhood of the river Segalien; reconnoitred the Oku-Jeſſo, and the Jeſſo of the Japaneſe, and diſcovered new ſtraits for ſailing out of the ſea of Tartary.

'I remember, Sir, that when my inſtructions were delivered to me, you remarked, that this part of our voyage was not more difficult than intereſting; ſince it could not be of leſs importance to geographers to know the limits of the continent we inhabit, than thoſe of the ſouthern continent, or the N. W. coaſt of America. We have been fortunate enough to *reſtore* to geographers two iſlands as large as the Britiſh iſles, and at length to decide the only geographical problem that remained perhaps to be ſolved, concerning the globe. *It is now only that I dare to place our voyage next to thoſe of Captain Cook.*'

Upon the 11th of April, 1787, M. de la P. left Manilla, where he had refitted; and upon the 22d, ſet the Iſle of Lamay at the S. W. part of Formoſa. His deſign was to ſail between that iſland and the continent, and he proceeded as far as the

Peſcadore iſlands, when, finding it to be a dangerous track, he returned round the S. end of Formoſa, and paſſed that iſland upon the E., ſailing northwards for the channel between Japan and China. On the 21ſt of May he made the iſland of Quelpaert, and ran along the whole S. E. ſide at ſix miles diſtance; after which he went N. N. E. for the purpoſe of approaching Corea. Having paſſed the ſtrait between Japan and China, which he reports to be about 15 leagues wide, he followed the direction of the latter at two leagues diſtance, till he had ſailed beyond the S. E. point of it. Then he ſhaped his courſe for Cape Noto in the Iſle of Niphon (or Japan). When he had ſettled the poſition of this, he returned, by a N. W. courſe, to the continent, which he made June 11th, at a point that ſeparates Corea from Tartary, in latitude 42° N. Following the coaſt till the 23d, he anchored in a bay which he called De Ternai, latitude 45° 13′ N. and longitude 137° 29′ E. He now diſcovered that the ſtrait of Teſſoy * had no real exiſtence. Upon the 4th of July he landed at a bay, called De Suffren, lat. 47° 51′ N. long. 139° 45′ E. Upon the 7th, being in lat. 48° 35′ N., he ſaw land of great extent, with which Tartary formed an opening of 30 degrees, and extended as far as S. E., by which he perceived that he was advanced into a channel; upon which he turned his courſe to the S. E. On the 12th he came to an anchor at Bay de Langle, in the iſland, latitude 47° 49′ N. longitude 142° 49′ E. Here he learned, that the land he was upon was called Tchoka, that it was an iſland ſeparated by a very narrow channel from the continent, near the mouth of the river Segalien, at about 63 leagues N. of the place where he then was: and that he was about half that diſtance from the S. end of the iſland. M. de la Peroufe then thought it of importance to diſcover whether this iſland which he was upon, was that which the geographers call Segalien, and therefore upon the 14th he returned to the northward, coaſting the iſland. Upon the 19th he anchored in a fine bay, ſituated latitude 48° 59′ N. longitude 142° 52′ E. which he named Bay d'Eſtaign. Here he received a confirmation of what he had been told in the Bay de Langle, and was informed that he might reach the north extremity of the iſland in two days, with a fair wind, but

* Almoſt all the geographers have pointed out an iſland under the name of Jeço or Jeſſo to the N. of Japan, which they have ſeparated from Tartary by a ſtrait which they call by the name of Toſſey. This imaginary ſtrait appears towards the 43° N. latitude upon all the old charts.—(French Edit. Vol. ii. p. 375.)

but that it was five days ordinary ſail with a canoe. Upon the 23d, he obſerved his latitude 50° 54′, having ſcarce ever changed his longitude from Bay de Langle. Here he croſſed a very fine and ſheltered bay, which he called De la Jonquiere, but did not reconnoitre it more particularly. He was now perſuaded that the land along which he had run from the 47th degree of latitude, was Segalien iſland, and that the pretended ſtrait of Teſſoy could be only that which divides it from Tartary, nearly in latitude 52°. He wiſhed to ſee if this ſtrait was navigable, but feared, from appearances, that it was not. Upon the 24th having ſhoaled his water very faſt, and being then in 18 fathoms, he traverſed the channel twice, to try if there was any deep part, by which he might proceed northward. Upon the 26th he anchored on the coaſt of Tartary, and the next day he went N. N. E. in ſight of the two coaſts towards the middle of the channel; when, finding the depth of water decreaſe at the rate of three fathoms a league, he let go the anchor in nine fathoms, being afraid to proceed any farther under the circumſtances in which he found himſelf. He then ſent out two boats to explore; one to the S. E. which ſoon returned, the other to the N., which ſet off at ſeven in the evening, and came back at midnight, having gone a league to the N., which was as far as the weather permitted. The next morning (28th) M. de la Perouſe changed his courſe from the N., and in the evening anchored in a bay upon the coaſt of Tartary, which he named Bay de Caſtries. Having been at his higheſt latitude, according to the aſtronomers tables 51° 29′ 43″, longitude 141° 25′; according to his own 51° 44′. Upon the 2d of Auguſt he left the Bay de Caſtries, and paſſed ſouthward near the continent, to reconnoitre its coaſt between latitude 49° and 50°, which he had loſt ſight of in going N. Upon the 8th he came to the latitude of the Bay de Langle, which he had left the 14th of July. Here he verified his timekeepers; and reports the reſult of the obſervations made; and concludes that his chart of the W. of the iſland, and E. of Tartary, is right within a quarter of a degree. Upon the 10th, he anchored at the S. point of Segalien iſland, to which he gave the name of Cape Crillon, latitude 45° 57′ N. and longitude 142° 54′ E. This iſland is alſo called Oku Jeſſo, i. e. high, or north Jeſſo. M. de la Perouſe then ſailed between Cape Crillon and the iſland S. of it (which he calls Jeſſo, and Broughton, Inſu) through a ſtrait 12 leagues wide, which, from his diſcovery, is called by his name. He was now come into the track of the Dutch voyagers, and ſaw Cape Aniva, and the gulf of the

ſame name, nearly in the ſame poſition* that the Kaſtricum had placed them. After paſſing theſe ſtraits, M. de la Perouſe took a N. E. courſe in the direction of the Kurile Iſlands as far as Marekan, and, having tried in vain to paſs to the N. of that iſland, he went round its S. W. point, and afterwards made the beſt of his way to Kamtſchatka, which he made September 5th, and on the 7th anchored in the bay of Avatſcha.

In making this compariſon, it will be unfair to our countryman not to take into conſideration the reſpective conditions of the two voyagers. M. de la Perouſe had two good ſhips fitted out for the purpoſe of diſcovery, and well appointed and manned. Captain B. went in a veſſel of 80 tons, one ſmall boat, and a crew of 35 men. M. de la P. arrived on the coaſt of Tartary, in latitude 42° N. by the 11th of June. Captain B. began to explore the Gulf of Tartary on the 1ſt September. If M. de la P. might be allowed to be leſs adventurous, after the loſs of his boats and men upon the American coaſt, Captain B. will be juſtified in uſing as much caution after the wreck of his ſhip. Under theſe diſadvantageous circumſtances the Engliſh navigator purſued his courſe up the channel of the Gulf of Tartary farther than M. de la P. did, and examined the farther part more accurately; for M. de la P. having found the water ſhoal very faſt in that part, (i. e. at the rate of three fathoms in a league) came to an anchor in nine fathoms, and his boat went only a league beyond his anchorage; ſo that he did not ſee the extremity of the ſea he was entering into, and returned without knowing whether it was a channel or a gulf. Captain B. went on till he was in leſs than two fathoms water, and ſaw the land before him cloſing ſo near as to prevent all paſſage for veſſels to the north. In this examination we recognize the ſteady courage and perſeverance which diſtinguiſh the Engliſh ſeamen. In point of diſcovery our countryman is not inferior. The Gulf of Tartary was explored by them both. If M. de la P. diſcovered the ſtrait called by his name, Captain B. diſcovered the ſtrait of Matſmai. M. de la P. aſcertained the ſituation of Cape Noto, on the weſt ſide of Japan, and Captain B. laid down a great part of the eaſt coaſt of that large iſland; and alſo the weſtern and ſouth-eaſt ſides of the Iſle of Inſu. The bays of De Langle, D'Eſtaign, and De Caſtries, which were found

* Cape Aniva is the S. E. point of Segalien, and the gulf lies between that point and Cape Crillon.

found by M. de la P. are not of more importance to navigators, than the bay of Endermo, and the Harbour of Tchoſan, which Captain B. has made known to them.

We obſerve that there is ſome difference of longitude between the accounts of the two navigators; and that in Captain B.'s chart and tables of the coaſt of Tartary, and places adjacent, are not ſo far to the eaſt as in thoſe of M. de la Perouſe. For inſtance, the bay of De Caſtries at the north end of the gulf is in M. de la P. longitude 142° 2′ E. in Captain B. about long. 140° 45′.

This voyage is not written ſo much for thoſe who read to amuſe themſelves, as for ſeamen and men of ſcience. In works of this nature the matter is more important than the form; and the author of the preſent was perhaps aware of the judicious directions which Monſieur de la Perouſe gave for the publication of his diſcoveries.

'Let not my journal (ſaid he in his letter to the marine miniſter) be entruſted to a man of letters, who will ſacrifice to a fine phraſe the proper word, which may appear harſh and barbarous to him, but which the ſeaman and man of ſcience would prefer, and will look for in vain; or, perhaps, deſirous of making it an intereſting romance, he will throw aſide the nautical and aſtronomical details, and commit errors which may prove fatal to thoſe who follow me. But chooſe an editor who may be capable of calculating and combining my data with thoſe of other navigators, of correcting the faults which may have eſcaped me, and who will not commit others himſelf. Such an editor will give the technical details in a rough unpoliſhed ſtyle, but conciſely and like a ſeaman; and he will perform his taſk well, by publiſhing as I would do it myſelf.' (Pref. to Perouſe Voy. p. 3. Eng. Tr. 8vo.)

Yet the voyage of Captain B. is by no means deſtitute of amuſing and curious information. As an inſtance we ſhall ſelect ſome occurrences at the Sandwich iſlands; which are better know to Europeans than moſt others in the Pacific Ocean, and particularly by the unhappy fate of Captain Cook, who was killed in one of them.

Captain Broughton viſited theſe iſlands twice in the courſe of his voyage. The firſt time was in the beginning of January 1796: when he came for refreſhments to a bay in Owyhee, and ſtaid three weeks.

"Here (ſaid he) I had every reaſon to be ſatisfied with our reception, and with the general behaviour of the natives. No theft of any conſequence was committed, nor any interruption given to our purſuits. Though nearly the whole of the ſhip's company were at different times on ſhore, yet they were never inſulted, but treated with uniform goodwill and kindneſs. We received ample proviſions

of hogs ſent us on the part of the chief, Ta-maah-maah; through the influence which one John Young, a Britiſh ſeaman, had over him. This man had been reſident in the iſland for ſix years. Ta-maah-maah, with all his chiefs and 16,000 men, was now abſent on an expedition againſt the iſlands to the weſtward, all of which he had conquered, but Atooi. The executive power of Owyhee was in the meantime carried on, under the ſuperintendance of Young, by a blind chief, named Mahooa, who paid every attention to our wants. The prieſts were alſo particularly kind to the aſtronomer, and other gentlemen, while they were at the Morai taking obſervations: and the people in general ſpoke very highly of Captain Vancouver. From the good impreſſion which his conduct made upon them, and the favourable ſentiments inculcated by Europeans, who have lived or do now live here, I believe that any veſſel may touch at this iſland in ſafety, and be amply ſupplied with refreſhments. The cattle, left by Captain Vancouver, had bred, and were in excellent order; and it is probable they will ſtock the iſland. The goats multiply prodigiouſly: I added a male and female, leaving them under the care of Young, with a breed of geeſe and ducks. The firſt-lieutenant ſpared them his pidgeons. Some vines from Port Jackſon, and various ſeeds, were planted and ſown during our ſtay. From Owyhee we ſailed to Mowee, and anchored off the village of Rahina. This village had been the reſidence of a chief, now dead; upon the arrival of Ta-maah-maah it was entirely ruined; and it preſented to us a ſpectacle of wretched hovels, which ſheltered ſome who ſtill lived there till the conqueror ſhould make a diſtribution of the iſland among his followers. No hogs were to be ſeen, and our ſupplies in all reſpects fell ſhort of our expectations.

"The next iſland we came to was Wohahoo. Here we found Ta-maah-maah, who ſent to know if he ſhould fire his great guns in honour of our arrival: I adviſed him to ſave his powder. The next morning he paid us a viſit, attended by all his chiefs, dreſſed for the occaſion. He himſelf wore European clothes, with a beautiful cloak compoſed of yellow feathers, which nearly covered him. We received from him twenty hogs and ſome cocoa nuts; and, having taken in our water, we got under way. Indeed there was no inducement to ſtay, as we could not procure refreſhments. The ſituation of the natives was miſerable; they were nearly ſtarving; nor was there any proſpect of their future ſubſiſtence, for no cultivation was to be ſeen. The attention of Ta-maah-maah was entirely engroſſed by a veſſel which was conſtructing for him by Engliſh carpenters. She was juſt planking when we ſailed, and was about 40 tons burden. In this veſſel and his boats it was his intention to proceed to Atooi, and complete his conqueſts by the reduction of that iſland. I endeavoured, but in vain, to diſſuade Ta-maah-maah from this expedition. European veſſels have furniſhed this chief with ſo large a ſupply of muſkets and ammunition, together with ſome three and four pounders for his boats, that he preſumes his force is equal to any attempt, particularly as he has ſixteen Europeans with him. After leaving Wohahoo we proceeded

to

to Atooi, which we found in a ſtate of war. The contending chiefs were named Taava and Timoree. The Europeans in the party of the former came to us, and by their aſſiſtance we completed our watering, which we could not effect at Wohahoo. Taava ſent us abundance of vegetables, and 40 hogs; and he himſelf paid us a viſit, when I made him a ſuitable return for his attentions. While he was on board, ſeveral canoes were ſeen coming round the E. point of the bay. Theſe, we underſtood, contained the oppoſite party, who intended to pay us a viſit alſo. Taava inſtantly left us on perceiving them. Timoree afterwards came with his veſſels: in one of them a ſwivel was mounted. This young chief remained on board all night, and then left us, ſeemingly gratified with his preſents and reception. He was very anxious to have ſome powder, but I reſiſted every application for that article, during my ſtay among theſe iſlands.

"We ſteered from Atooi for Onehow, taking with us an European to aſſiſt in collecting yams at that iſland: but the weather prevented us from receiving them after they had been collected. We, therefore, diſmiſſed the European with his canoe at Onehow, giving him ſome recompenſe for his trouble. This man had been tranſported to Botany Bay, and came from thence in an American brig; from which he deſerted at Atooi, where he is much courted by Taava, whoſe cauſe he has preferred to that of Timoree."

Such was the ſtate in which Captain Broughton found the Sandwich Iſlands at his viſit in January. On the 6th of July he returned to them again from the coaſt of America, and anchored in his former ſtation at Owyhee.

"We experienced, [ſays he] the ſame kind attention as before, during our ſtay in the bay; and were amply ſupplied with hogs and vegetables. In return, we gave ſheets of copper, iron hoops, and nails. The ducks which we had left had bred, and the cattle had alſo much increaſed in number. John Young, who had gone with me from hence to Wohahoo, was returned; but Ta-maah-maah and all the chiefs were ſtill to the weſtward. Their abſence had much increaſed the power of a chief, named Naametehaw; who was in a ſtate of revolt, and acquiring, by degrees, the whole iſland. He had already gained four out of its ſix diſtricts, and was approaching near to Karakakooa [the place where Captain B. anchored] where there was little chance of reſiſtance; for the people were averſe to fighting, becauſe they had no chief, in whom they confided, to lead them on. The only perſon of that rank was Mahooa, who had loſt his ſight. He wiſhed much to go with us to Wohahoo, that he might explain the ſtate of affairs to Ta-maah-maah; but the people, having no other chief, would not permit him. Of five Europeans who had ſided with Mahooa, one was killed in the laſt ſkirmiſh with the rebels, and their leader vowed vengeance againſt the four who ſtill remained. It ſeemed ſtrange that Ta-maah-maah ſhould leave his iſland thus expoſed to an uſurper: but while his fooliſh deſire of foreign conqueſt was ruining himſelf

himself and his friends, he was afraid to send any of them home (to Owyhee), lest they too should join with the revolters. We left Owyhee on the 22d, and on the 25th arrived at Wohahoo, where we waited for Ta-maah-mah. He came to us in a large sailing boat, which was built by the Europeans living in this island, and was intended for the invasion of Atooi: but when they endeavoured to reach that island the weather proved too boisterous for their canoes; and the revolt at Owyhee had now caused an alteration in their plans. Wohahoo, with respect to provisions, was worse than ever; and the scarcity had caused the destruction of many of the unfortunate natives, who, for absolute want, had been induced to steal whatever came in their way. For these thefts they were murdered by their chiefs in the most barbarous manner, and many were burnt to death. It was computed that Ta-maah-maah had lost 6000 of his people by the conquest of this island, and subsequent calamities. He was very anxious to get from me every article for the complete equipment of his vessel, even guns and powder. I gave him several things much more useful; and we parted in the most friendly manner, with his permission to make a settlement on any of the islands I pleased.

"The following day (the 26th) we touched at Atooi, and the next morning began to take in water; when the natives pretended it was private property, and demanded to be paid for it in powder. But upon my sending an armed force to protect the watering party, no farther opposition was made. This island, since our last visit, had been entirely subdued by Taava; and his opponent, Timoree, now lived with him, divested of all power. We made no purchase here; for orders had been given to sell us nothing, unless we paid for it either by muskets or powder. A ship from Bristol had bought hogs here at that price. On the 27th an Englishman came on board, who said that the chief, upon hearing it was our ship, had given directions to supply us with provisions, and that a person would be with us the next day, for that purpose. As I did not believe this man, I would not wait, but desired him to follow us to Onehow, with what he could procure. We were joined the next evening, at that island, by the man who was directed, at Atooi, to furnish us with provisions. His name was Tupararo. I enquired after Hughes, the Englishman, who should have come with him. He assured me he would be with us in the morning, when we should have plenty of yams and potatoes.

"In the forenoon of the next day, Tupararo having left the ship with a design, as he said, of finding me provisions, the cutter was ordered to bring whatever he might have to send; and the mate was commanded to go on shore, with two marines armed, and a man to barter, while the boat's crew, with a midshipman, were to remain near. They had not been gone long, when the officer upon deck acquainted me that most of the canoes were gone on shore. I therefore directed the boat's signal to be made: it was then 11 o'clock: we saw them strike a small tent which they had pitched on shore, and immediately after heard a firing from the boat. In a little

a little while a ſignal for help was hoiſted, and I ſent an officer and marines in the pinnace to their aſſiſtance. The cutter then returned, and I learnt, with much concern, that the two marines were killed, and that the mate and botaniſt (who went to barter) had eſcaped with the greateſt difficulty. The pinnace remained on ſhore to protect the dead bodies from the natives, who ſeemed anxious to get them; and fired ſome muſkets at the pinnace, whoſe balls went through her; but a ſhot or two from her ſwivel ſoon diſperſed them, and all was quiet.

"Of all the murders committed in theſe iſlands, this ſeems to have been as unprovoked as any. The cauſe of it I cannot account for, but the circumſtances were as follow: The mate on ſeeing the ſignal, ordered the boat in, and ſtruck the tent. The marines unfixed their bayonets, and one of them gave his firelock to the botaniſt, while he put the tent into the bag. At this inſtant the botaniſt was knocked down from behind; and Tupararo ran away with the firelock which the botaniſt had dropt. The marines were likewiſe ſtruck down, but recovering themſelves they retreated into the ſurf, while the natives preſſed violently upon them. The mate reached the boat in ſafety; and the botaniſt eſcaped by ſtabbing a man in the water who had ſeized him: but the ill-fated marines encumbered with their accoutrements, were murdered in the water by the ſavages. On examining their bodies, one appeared to have received ſeveral ſtabs with his own bayonet; the other had got a ſevere contuſion in his head, and ſeemed to have been drowned.

"I was anxious to return to Atooi before the news could arrive there; it being our opinion that the murder was concerted in that iſland; and that Hughes had knowledge of the ſcheme, becauſe he did not come with Tupararo. We were deſirous, therefore, to get ſome of the chiefs into our power, that we might oblige them to deliver up Tupararo, and the other principals in this horrid villany: but the wind being full eaſt, and invariably fixed in that quarter, left me no proſpect of again ſeeing Atooi: I was therefore obliged to give up the idea, and accordingly made ſail to the weſtward."

The tranſactions here related will afford matter for much various reflection, according to the light in which men may be diſpoſed to view them. We ſee a chief who has all the diſpoſitions in the world to become a mighty monarch, with an ambition as towering, and a name as long as the greateſt emperor in Europe; what pity, that he has not a more ample ſphere of conqueſt and glory! Is not this hero, with his runaway felons from Botany Bay, as worthy to be the founders of an empire, as Romulus and the rabble of his aſylum? He knows that the acquiſition of a navy is the neceſſary and immediate ſtep to that end: and we dare affirm, that the galley which the Romans firſt fought in was not ſo good a veſſel as that which the Engliſh carpenters built for Ta-maah-maah. The arts of Europe are beginning to appear among the inhabitants of the South Sea iſlands; and the firſt uſe they make of them is for purpoſes of deſtruction. We have taught them how to handle

handle fire-arms; and our profit of it is, that they have turned them upon ourſelves. This retribution is natural and juſt. To communicate ſuch knowledge muſt have been the act of men as ſavage as themſelves: and if, on the other hand, we have in ſome particulars improved their condition, yet it would be hazardous to aſſert, that the good outweighs the evil, in the reſult of the intercourſe with Europe.

In the peruſal of this volume we found ſome little inaccuracies of grammar, and much want of uniformity in ſpelling the proper names. The nature of the work forbids us to dwell upon theſe ſlight errors and a few others, which appear to be of the preſs, particularly in the liſt of the vegetable productions of Inſu and Corea, which are ſo full of blunders as to be almoſt unintelligible. With reſpect to the prints, we think that the repreſentation of the inhabitants of Volcano Bay does not correſpond with the verbal deſcription, nor by any means give the idea of a man *almoſt covered with long black hair*, p. 105; and we were diſappointed at not finding among the charts that which Captain B. received from the Japaneſe, which muſt be a ſingular curioſity. (See p. 101.) We hope that an attention to theſe hints will improve the next edition of a work, which is to be recommended to all thoſe who may navigate the ſeas beyond China, or who deſire to extend their knowledge of geography by an acquaintance with its lateſt diſcoveries.

ART. CVII. *A ſhort Statement of ſome important Facts relative to the late Election of a Mathematical Profeſſor in the Univerſity of Edinburgh; accompanied with original Papers and critical Remarks.* 8vo. pp. 127. Price 2s. 6d. Creech, and Conſtable and Co. Edinburgh; Cadell and Davies, London. 1805.

WE are ſorry for the circumſtances which gave occaſion to the preſent ſtatement. The clergy of Scotland, as a body, have ſo long merited the high regard of their country, in every part of their conduct, that it is with ſincere concern that we ſee them engaged in controverſy on a ſubject which they do not appear to have ſufficiently conſidered, and expoſed to a charge, in which a deficiency of information or of judgment does not form the graveſt part.

The circumſtances are ſhortly theſe. On the death of Mr. Robiſon, and the removal of Mr. Playfair to the profeſſorſhip of natural philoſophy, the vacant chair of mathematics became the object of honourable competition among thoſe who had attended to this branch of ſcience, and a ſufficient opportunity

tunity was afforded for candidates in every part of the iſland to bring forward their pretenſions. The firſt that appeared was the Reverend Mr. Macknight, one of the miniſters of Edinburgh, who for a conſiderable time had been occaſionally employed as aſſiſtant to Mr. Robiſon, when unable to attend from indiſpoſition. On his firſt application, it ſeems to have been generally underſtood, that, in the event of his ſucceſs, he would reſign, as was uſual, his eccleſiaſtical preferment; but ſhortly after the friends of this gentleman openly avowed their determination, that he ſhould either enjoy both offices, or give up all thoughts of the profeſſorſhip. This determination, ſupported, as it appeared to be, by a powerful party, excited conſiderable alarm among many of the beſt friends of the univerſity; and Profeſſor Stewart and Profeſſor Playfair thought it their duty to addreſs the Lord Provoſt on the ſubject. In two letters given at the beginning of this pamphlet, theſe gentlemen produce the moſt convincing reaſons for proteſting againſt ſuch an innovation, and ſhow, in the cleareſt and moſt ſatisfactory manner, that the general intereſts of the univerſity would ſuffer moſt materially if it were allowed.

Among the other candidates for the vacant chair, was Mr. Leſlie; and fortunately juſt at this time the Royal Society of London adjudged to him Count Rumford's prize, for his Experimental Inquiry concerning Heat. This mark of diſtinction, in addition to other very high teſtimonies in his favour, naturally and juſtly produced a ſtrong impreſſion on the minds of the electors, and he was conſidered as likely to be the ſucceſsful candidate; when ſome obſcure inſinuations to the diſadvantage of his character and principles began to be ſecretly circulated, and a day or two before the time of election he was accuſed of maintaining a very dangerous doctrine, in a note ſubjoined to his Experimental Inquiry into the Nature and Propagation of Heat,—a doctrine which, it was ſaid, involved all the atheiſtical principles of Mr. Hume's philoſophy. The paſſage is this:

"Mr. Hume is the firſt, as far as I know, who has treated cauſation in a truly philoſophic manner. His Eſſay on Neceſſary Connexion ſeems a model of clear and accurate reaſoning. But it was only wanted to diſpel the cloud of myſtery which had ſo long darkened that important ſubject. The unſophiſticated ſentiments of mankind are in perfect uniſon with the deductions of logic, and imply nothing more at bottom, in the relation of cauſe and effect, than a conſtant and invariable ſequence."—From the context it appears clearly that it was of phyſical cauſes alone that Mr. Leſlie was ſpeaking.

On

On hearing of an intended meeting of the miniſters of Edinburgh to oppoſe his election, Mr. Leſlie tranſmitted a letter to Dr. Hunter, profeſſor of divinity, diſavowing, in the moſt ſolemn manner, the inference which had been drawn from his note, by his opponents. This letter, though it entirely ſatisfied Dr. Hunter, was pronounced unſatisfactory by the gentlemen of the meeting, who proceeded to enter their proteſt againſt the election of Mr. Leſlie, till their doubts about his principles ſhould be removed. A paper was in conſequence preſented to the patrons of the univerſity by the miniſters of Edinburgh, claiming an obſolete right of adviſing in the election of profeſſors, and proteſting againſt the validity of any election which might take place before their advice had been regularly received. Under the ſanction, however, of judicial authority, the magiſtrates proceeded in Mr. Leſlie's election.

It is ſaid, that no inſtance is on record in which an *aviſamentum* of the miniſters of Edinburgh was before interpoſed in the election of a mathematical profeſſor; and on this ſubject it is juſtly obſerved by the author of the preſent ſtatement, that "In former times, when the idea had not been yet conceived of uniting profeſſorſhips and eccleſiaſtical livings in the ſame perſons, ſome plauſible arguments might have been urged in favour of the expediency of a right of *aviſamentum*, which will not apply now, when the clergy of Edinburgh, by aſpiring at every univerſity office which becomes vacant, beyond the circles of medicine and law, have ſo clear an intereſt in diſcountenancing the pretenſions of whatever lay-candidates ſhall preſume to interfere with the monopoly at which they are aiming."

It muſt indeed be acknowledged that under all the circumſtances of the caſe, the claim of the right of *aviſamentum* was peculiarly ill-timed.

The affair had now excited much attention, and attempts having been made by an anonymous attack in the newſpapers, and by a memorial clandeſtinely circulated in different parts of the country, to create a prejudice in the public mind againſt Mr. Leſlie, Profeſſor Stewart felt himſelf called upon, previous to the meeting of the general aſſembly, to whom the queſtion was to be referred, to endeavour to correct theſe miſrepreſentations. This taſk he has performed apparently with fairneſs, and certainly with ability. He has clearly ſhown that the doctrine which has formed the ground of accuſation againſt Mr. Leſlie, has been held and maintained by men the moſt eminent for their piety as well as learning—by Bacon, Barrow, Clarke, and Berkely, and that both the

the example of these illustrious and religious characters, and a critical examination of the doctrine itself, satisfactorily prove that Mr. Hume's sceptical conclusion is in no wise necessarily connected with his premises. The premises of Mr. Hume's argument in fact amount to no more than this, that we do not know *how* the continual changes which take place in physical events, are produced. This surely is what every accurate observer of facts must acknowledge. Mr. Hume has never proved, nor approached towards proving, that there are no efficient causes in the universe. On the contrary, his very definition of cause seems to admit efficiency, though it implies an ignorance of the mode of its operation. He says that a cause may be defined to be, "an object followed by another, and where if the first object had not been, the second never had existed." But if efficient causes be admitted, and we cannot discover these causes in matter, the natural and obvious inference is to the Deity. Mr. Hume allows that the same customary transition of the imagination from one object to its usual attendant, which assures us that fire will burn to-morrow because it has burned to-day, would assure us that there had been some inhabitants in a country in which we observed works of art. From the constant concomitance of intelligence and works of art, we legitimately infer, that if the first had not been, the second had never existed; and by the same process of the understanding, when we contemplate the marks of design in the works of nature, we infer that if intelligence had not been, these works, which indicate design, would never have existed.

This conclusion follows from the same principle in the human mind by which we are assured of all the results of experience; nor is this conclusion invalidated from the fullest avowal of our ignorance as to the *manner* in which mind operates upon matter, or matter operates upon other matter.

We entirely therefore agree with Professor Stewart in the following passage, which he quotes from his own work on the *Elements of the Philosophy of the Human Mind:*

"Mr. Hume had the merit of showing clearly to philosophers, that our common language, with respect to cause and effect, is merely analogical, and that if there be any links among physical events, they must for ever remain invisible to us. If this part of his system be admitted, and if at the same time we admit the authority of that principle of the mind which leads us to refer every change to an efficient cause, Mr. Hume's doctrine seems more favourable to Theism, than even the common notions upon this subject; as it keeps the Deity always in view, not only as the first but as the constantly operating cause in nature, and as the great connecting principle among all the various phenomena which we observe."

Professor

Profeſſor Stewart proceeds to ſhew that even after Mr. Hume's writings had been generally circulated, and the ſceptical concluſion which he had drawn from the argument above alluded to was well known, divines and philoſophers ſtill continued to adopt the premiſes, though they rejected the conſequences. We ſhould indeed have been deeply concerned if this had not been the caſe; and, in the preſent inſtance, we only regret that the liſt is not larger. There is no quarter from which we apprehend more danger to the higheſt intereſts of ſociety, than from that timidity of diſpoſition which deters us from uſing the beſt weapons in the cauſe of truth, on account of their accidental aſſociation with ſome unpopular name.

After ſtating the authorities for the opinion held by Mr. Leſlie, on the ſubject of cauſe and effect, the author examines the opinions of Mr. Leſlie's accuſers; and it appears pretty clearly, that they had not well conſidered the wording of the ſentence which they propoſe as their metaphyſical teſt. On this ſubject they ſeem to be entirely out of their depth; and it muſt be acknowledged, that if the moſt obvious meaning of their words be taken, the concluſion to be deduced from them, would be much more unfavourable to the cauſe of religion, than any which could fairly be deduced from the doctrine on which they have ſo illogically and unjuſtly founded a charge of atheiſm.

As Profeſſor Stewart himſelf had always maintained the ſame opinions reſpecting cauſe and effect which were the ſubject of ſo grave an accuſation againſt Mr. Leſlie, ſome warmth in the defence of theſe opinions is undoubtedly excuſable. As a further apology, however, for any thing of this kind which might have eſcaped him, he concludes in the following manner:

"I am not conſcious that in any thing contained in the foregoing pages I have expreſſed myſelf with a warmth or an aſperity which the ſubject did not merely juſtify, but imperiouſly demand. I have confined myſelf, as far as I was able, to facts and to reaſonings, and have often ſtruggled hard to ſuppreſs the indignant emotions which I feel riſing within me. But if, in any inſtance, I have unconſciouſly ſtepped beyond thoſe limits which it was my earneſt wiſh not to tranſgreſs, let Mr. Leſlie's accuſers reflect on the circumſtances of their own conduct on the morning of his election. Let them remember that it was at the critical moment, when this gentleman,—a perſon who had never offended them, or at leaſt whoſe only conceivable offence was his competition with one of their colleagues,—when he was flattering himſelf with the confident hope of obtaining at length the reward of a virtuous and laborious life, devoted from his earlieſt years to the purſuits of ſcience, and not many

many days after the ſuffrages of the Royal Society of London had entitled him to lift up his head in this metropolis, as a man who had done honour to his native land;—it was at this moment, that all his future proſpects were to be blaſted for ever; the well-earned prize which he was about to receive, ſnatched from his graſp; and he himſelf ſtigmatized as a diſgrace to his parent church, proclaimed to be unworthy of belonging to any other, and pointed out to the ſcorn and execration of the wiſe and good in every quarter of the globe. Let me remind them, in the laſt place, that this charge of atheiſm was deliberately and publicly preferred with all the impoſing ſolemnities of legal forms, within a few hours of the time when Mr. Leſlie's explanatory letter had been read in their hearing; and that in the act of preſenting their written remonſtrance to the patrons of the univerſity this letter was not only ſuppreſſed, but no intimation was given that ſuch a letter exiſted."

The appendix contains the two papers before alluded to, from the opponents of Mr. Leſlie, one publiſhed in the Edinburgh Evening Courant; and the other privately circulated among the gentlemen who were to attend the general aſſembly. In the third edition of this pamphlet two other papers are added,—a letter from the Preſbytery of Edinburgh to the *Senatus Academicus*, and the anſwer. The ſubſtance of the letter is contained in the following paſſage:—"Whereas for many years paſt, the members of the Univerſity of Edinburgh have not been in the uſe of complying with thoſe acts of the parliament of Scotland, by which they are expreſsly required to acknowledge, profeſs, and ſubſcribe, before this Preſbytery, the confeſſion of faith which was ratified by the ſaid parliament on the 7th day of June, 1690—It is moved, that the Preſbytery ſhould appoint a committee of their number to write, in their name, a letter to the reverend George Baird, principal of the univerſity, intimating the deſire and expectation of the Preſbytery, that the laws on this ſubject ſhall be obſerved and obeyed by the ſaid univerſity."

The anſwer of the *Senatus Academicus* is calm and dignified. After taking notice of ſome unfortunate coincidences of dates reſpecting the preſent determination of the Preſbytery to give effect to thoſe ſtatutes which had lain dormant for half a century, they profeſs their perfect willingneſs to do what the laws of the ſtate and of the church preſcribe, and their readineſs to attend the reverend Preſbytery whenever they ſhall be required to appear before it for that purpoſe.

They conclude with the following remark, in which we entirely coincide.

"In the meantime, the *Senatus Academicus* flatter themſelves, that it will not be conſidered as preſumptuous on their part to remind ſuch of the younger members of the Preſbytery as were

formerly their own pupils, (and the senior Professors have the pleasure to remark that they form at present a very large proportion of that reverend body), that the interests of religion are most effectually promoted by its happy influence on the character and temper of its ministers, and that an extraordinary profession of zeal for its external forms is never so likely to afford matter of triumph to its enemies, as when a suspicion is allowed to arise in the public mind, that it has been employed in subserviency to the interested views of individuals, or to the purposes of an ecclesiastical party."

CVIII. *Remarks on the Use of the Definitive Article in the Greek Text of the New Testament, containing many new Proofs of the Divinity of Christ, from Passages which were wrongly translated in the common English Version. By Granville Sharp. To which is added an Appendix: containing, 1, a Table of Evidences of Christ's Divinity, by Dr. Whitby; 2, A plain Argument from the Gospel History for the Divinity of Christ, by the former learned Editor; and two other Appendixes, added by the Author.* The 3d Edition. 12mo. pp. 188. Price 3s. 6d. Vernor and Hood, London.

INVENTION, as it is the noblest exertion, is the highest praise of talents. But every innovator is not an inventor: and he who publishes novelties is not always a publisher of truth. The subject of criticism, whether in a dead or a living language, is circumscribed in so narrow a compass, or depends upon principles so much on a level with the feelings and apprehension of mankind, that there is in it little room for discovering what was not previously known; and he who deviates from the common sentiments, will be found, for the most part, to deviate from reason and propriety. It will not, therefore, appear surprising, if we have occasion rather to commend the present writer for his upright intention, than to applaud him for superior penetration. We do not intend, indeed, to question the doctrine which he supports, but it is our office as critics, and our duty as impartial critics, briefly to expose the futility of what he calls *new proofs*.

The rules of interpretation which Mr. Sharp lays down are obscure and intricate. The reader must wonder how the article can have the mysterious power here assigned to it; and is apt to infer, that the author, as he was labouring in support of an incomprehensible tenet, thought it proper to give his argument also an air of incomprehensibility. The primary use of the Greek article consisted in directing the attention of the person addressed to the object specified by the noun succeeding it, and

was

was therefore a pronoun merely demonſtrative, anſwering to our definitives *this, that.* From this application of the article have been deduced two offices; one of which, and no other, it bears on all occaſions; that is, by fixing the attention upon an object, it ſerves either to define that object, or to render it *prominent* and *emphatic* in contradiſtinction to ſomething elſe. We will illuſtrate this poſition by one of Mr. Sharp's examples. Mary is repreſented (Luke i. 47.) as ſaying, "My ſpirit rejoiced in God my Saviour, επι τω θεω τω σωτηρι μου, literally, *in the God the Saviour of me.* Now the firſt article marks or limits the object in which her ſpirit rejoiced. She rejoiced *in God*, and not *in man* or any other worldly thing. It is prefixed to the ſecond noun, to render prominent and emphatic the relation of *Saviour.* Had it been omitted, the meaning would have been the ſame, with this difference, that the term Saviour would have been ſomewhat *junk*, would have loſt its emphaſis or prominence. The article having done this ſervice, does no more: yet Mr. S. aſſigns it a higher and more magiſterial office, and ſuppoſes that the repetition of it indicates the ſucceeding noun σωτηρ to be deſcriptive of the ſame perſon with θεος, the preceding. That they deſcribe the ſame being, is, indeed, in the preſent inſtance, a fact; but we learn this fact not from the article, but by means very different. One of the primary and moſt obvious rules of grammar in all languages, is, that two or more nouns meaning the ſame thing are put in the ſame caſe; and a reader obſerving this is warranted in concluding, that nouns, like thoſe above uſed in the ſame caſe, do mean the ſame perſon. This principle is ſo very obvious that a ſchool-boy could not overlook it; yet Mr. S. endeavours to ſet it aſide, and to introduce a new rule of his own. "For," ſays he, (See rule ſecond) "a repetition of the article before the ſecond noun has the effect or power of ſignifying that it means the ſame perſon or thing with the firſt."

This rule is limited by the omiſſion of the conjunction. When that is inſerted, the article adopts an oppoſite ſignification, and implies, that the nouns ſo conjoined expreſs different perſons or things. The very examples which our author has choſen to illuſtrate this rule, demonſtrate its weakneſs and even abſurdity. John i. 17. Ο νομος δια Μωσεως εδοθη ἡ χαρις και ἡ αληθεια δια Ιησου Χριστου εγενετο. Here χαρις means the goſpel as a gift of ineſtimable value in itſelf, and beſtowed on the moſt generous conditions, in oppoſition to the burdenſome rites of the Moſaic law. The Levitical code was, for the moſt part, but a *type* or ſhadow of what Chriſt taught, did, and ſuffered; conſequently the goſpel, as the

fulfilment of the law, is moreover termed ἡ αληθεια *the truth*, or more properly *the reality*. This is the usual meaning of the term. Thus Plutarch, de Isi, p. 21, calls the Egyptian mysteries αμυδρας εμφασεις της αληθειας; and Origen, commenting on this very place, writes αληθειαν υπερβαινειν σκιας και τυπους, *the reality exceeds the shadows and types*. The nouns χαρις and αληθια are not, then, as our author would have us to believe, though preceded each of them by the article descriptive of two different things, but of the same thing under different relations to the law of Moses; and the meaning of the Evangelist, is, "*The law, consisting of burdensome ceremonies and symbolical types, was given by Moses; but the gospel, which is a free gift, and a realization and fulfilment of those types, came by Christ.*" This is the light in which the verse was understood by the ancient commentators, and it is a sense both appropriate and beautiful. The historian repeats the article, in order to render that character of truth and *reality*, which marks the gospel in contradistinction to the Mosaic institution, prominent and emphatic as that of *favour* and benignity.

When Lazarus was brought forth from the sepulchre, multitudes of persons were present, who had not witnessed his interment. If, therefore, the divine power had, while within the cave, restored to him the use of his limbs, and he had *walked* out, they might have supposed that he had not actually died, but that the miracle was a preconcerted scheme between him, his sisters, and Jesus. The wisdom of God obviated this suspicion, by causing him to be conveyed out of the cave, in the manner he had been deposited; i. e. *with his hands and feet bound with grave clothes*. This circumstance the historian is careful to notice; and, in order to bring forward as it were to the eye of the reader, the hands and the feet as bound up, he prefixes the article to each, Εξηλθεν ὁ τεθνηκως δεδεμενος τους ποδας και τας χειρας. John xi. 44. Now, according to our critic, the article is repeated to denote that the succeeding expresses a different thing from the preceding noun: in other words, that the hands of Lazarus were distinct things from his feet. But if the article had this unaccountable power, was it necessary to convey such information? Did there ever exist a reader so senseless, as not to know that a man's hands are not the same things with his feet. The use of it, as the vehicle of such intelligence, would, indeed, have been a reflection upon the evangelist, and would suppose him as ignorant of the language which he employed, as he was destitute of common understanding. We shall insert the first rule in Mr. Sharp's own words, which appear no less embarrassed in construction than erroneous in principle.

"When

" When the copulative και connects two nouns of the ſame caſe, [viz. nouns (either ſubſtantive or adjective, or participles) of perſonal deſcription, reſpecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill] if the article ὁ, or any of its caſes, precedes the firſt of the ſaid nouns or participles, and is not repeated before the ſecond noun or participle, the latter always relates to the ſame perſon that is expreſſed or deſcribed by the firſt noun or participle; i. e. it denotes a farther deſcription of the firſt-named perſon."—(p. 3.)

The third example which he has adduced, in illuſtration, is ſufficient to prove its futility, Ὁ θεος και πατηρ του κυριου ἡμων ιδυ. It is a rule in the Greek tongue, that when two nouns are connected by a conjunction, the adjective, which qualifies the former, is to be extended alſo to the latter. Thus πατηρ is virtually affected by the article which defines θεος, and in conſtruction the clauſe is the ſame, as though the apoſtle had written ὁ θεος και ὁ πατηρ, &c. In this and ſimilar inſtances, frequent in all authors, the expreſſion is *elliptical*. The writer, feeling no particular reaſon to render prominent the character of *father*, left his reader to ſupply the ellipſis; and the only difference is, that it remains leſs conſpicuous and emphatic. Of this, however, Mr. S. appears to have been inſenſible; and his inattention to the ſyntax of the language betrayed him to the ſubſtitution of a poſition which did not exiſt but in his own imagination. We agree with our author in concluding, that the terms God and Father denote the ſame being; but we draw this concluſion, not from the omiſſion of the article, but from the context, from the correſponding verb being in the ſingular, and more eſpecially from a previous habit of conſidering the God and Father of our Lord Jeſus Chriſt as the ſame perſon. To claſſify the names of things is an office of the human underſtanding, founded upon previous aſſociations; and to deprive the reaſoning faculty of this high prerogative, and inveſt it in a monoſyllable, which, from its frequent recurrence and familiar uſe, is liable, even in the beſt authors, to be ſometimes applied with little or no meaning at all, betrays an obliquity of mind bordering on infatuation. According to this new theory of Mr. S. the article, inſtead of being a word deriving its uſe from authority, is ſome independent intelligent principle, having power not only to limit the names of things, but to identify or diſcriminate the objects of which they are deſcriptive. What is performed in other tongues by common ſenſe, is done in Greek, it ſeems, by means of its article. The rules which our author has laid down being found erroneous, the conſequence is ſuch as might be expected.—What he calls a corrected verſion, is but a miſer-

able perverſion of the original texts. The following is a liſt of the paſſages ſo perverted:

"Common Verſion.	*"Corrected Verſion.*
"In the kingdom of Chriſt and of God. Eph. v. 5.	"In the Kingdom of Chriſt, even of God.
"According to the grace of our God and the Lord Jeſus Chriſt. 2 Theſ. i. 12.	"According to the grace of Jeſus Chriſt our God and Lord.
"Before God and the Lord Jeſus Chriſt. 1 Tim. v. 21.	"Before Jeſus Chriſt the God and Lord.
"The glorious appearance of the Great God and our Saviour Jeſus Chriſt. Tit. ii. 13.	"The glorious appearance of our Great God and Saviour Jeſus Chriſt.
"Through the righteouſneſs of God and our Saviour Jeſus Chriſt. 2 Peter i. 1.	"Through the righteouſneſs of Jeſus Chriſt our God and Saviour.
"And denying our only Lord God, and our Lord Jeſus Chriſt." Jude 4.	"And denying our only Maſter, God and Lord Jeſus Chriſt."

The epiſtles are letters intended to correct the errors which certain falſe teachers had introduced in the churches eſtabliſhed by their authors; and one principal rule to aſcertain their meaning, in a doubtful paſſage, is to examine what were the ſentiments which they deſigned to rectify. To this rule, important as it is, Mr. S. has paid as little regard as to common ſenſe and grammar. The dogmas of the hereſiarchs might be inferred from the apoſtolic writings; but they are diſtinctly ſpecified by Irenæus and others. Their leading and diſtinguiſhing tenets were, that a God, which they called *Bythos*, exiſted ſuperior to the only Lord God, the creator of the world; that the *man* Jeſus was not the Chriſt, but *a God*, called *Eon*, reſiding for a time within him; that they were juſtified by *grace*, and therefore were authoriſed to follow any practices, however impure, to which their inclination might prompt them. The author of this laſt notion, according to Theodoret, was *Simon Magus*. To theſe particulars the laſt example from Jude has a pointed reference; and we have, therefore, a ſurer guide to the interpretation of it than Mr. Sharp's new rule. This will appear when cited at large. "There are certain men crept in unawares, who were before of old ordained to this condemnation, turning the grace of God unto laſciviouſneſs (that is making the goſpel a diſpenſation of impure indulgences, under the pretext of being juſtified by grace), and denying the only Lord God, and our Lord Jeſus Chriſt." In the verſion of our critic, the reference to the falſe teachers is overlooked; and its merits conſiſt

conſiſt in withdrawing the attention from the ſcope of the apoſtle, and levelling his language againſt thoſe who diſbelieve the divinity of Jeſus in modern days. This is not producing *new proofs, but creating them*, and they will be doubtleſs deemed more worthy the genius of Granville Sharp than the apoſtolic writers. In the other texts he would appear, if examined, to be equally miſtaken. Yet erroneous as his rules and verſion ſeem to us, they have been ſupported by men of ſome authority and reputation; but this only proves that poſitions, however wide of truth and reaſon, will find advocates, even among the learned, if calculated to juſtify them in their preconceived notions. The book, indeed, with the countenance it has received, is a ſingular inſtance of that depth of error in which it is poſſible for the human underſtanding to plunge, when, leaving the open ground of common ſenſe, it follows the impulſe of a blind intemperate zeal. The only apology which the author can offer, to ſoften the ſeverity of criticiſm, is the rectitude of his intention. But he ought to know that truth itſelf is expoſed to the ſuſpicion of error, by unjuſt methods of defence, and that evangelical truth is diſgraced by an illiberal temper. It has been urged againſt Mr. S. by his powerful adverſary, that, while he was contending for the theory of Chriſtianity, he is unacquainted with its ſpirit, as taught in the New Teſtament. The charge is truly ſerious, and ſeems to be too much countenanced by the opprobrious terms with which he ſometimes brands thoſe who differ from him in matters of ſpeculation. Candour and benevolence are virtues which throw a luſtre over even a bad cauſe, and hold forth a beautiful palliative of a weak and uninformed underſtanding. On the other hand, when ignorance and imbecility are united with rancour and bigotry, the character becomes diſguſtful, and awakens in the beholder no other emotions than thoſe of melancholy pity or ſullen contempt.

ART. CIX. *Annals of Medicine for the Years* 1803-4. *Exhibiting a conciſe View of the latest and moſt important Diſcoveries in Medicine and Medical Philoſophy. By Andrew Duncan, Sen. M. D. and Andrew Duncan, Jun. M. D. Fellows of the Royal College of Phyſicians, Edinburgh. Vol.* III. *Luſtrum* 2d. 8vo. pp. 563. 9s. in Boards. Bell and Bradfute, Edinburgh; and Murray London. 1804.

THIS work commenced long, very long, before the dawn of our Journal, and it might perhaps be permitted to depart in peace at its laſt, long drawn ſigh; yet the numerous volumes

to which it has extended, render it an object of too great importance to be left without notice, and to pass among the shades without examination.

Thirty years have elapsed, since its first appearance, a period which many of its first authors perhaps scarcely dared to anticipate. Yet, if we are rightly informed, few, who were the first springs of the attempt, have yet failed in assisting, following, or cheering its progress. In this period, various vicissitudes of opinions and practice have occurred, which the authors have followed with perhaps unequal steps.

In a long work, Homer is allowed to nod; and, when the regularly returning period of publication calls for the volume, there are few, we believe, who do not sometimes prefer what they can do with ease, to tasks of greater labour,—to enquiries of more intricate investigation. On the whole, however, these volumes are a valuable monument of the industry and talents of the learned Professor; and, in the varied information which their pages afford, many young men have learnt to distinguish diseases with more accuracy, and to treat them with more skill. The present volume has, as we have hinted, been longer under the hands of its authors than those which have preceded it; and it is much more valuable. It will consequently detain us longer; and why should we conceal it? we may be tempted to linger a little among scenes which we cannot again revisit.

The works analyzed are sixteen in number. Several of these works have, from our peculiar circumstances, not yet occurred in this journal; but we shall shortly supply the defect. The Dispensatory of the younger Dr. Duncan is a work of very peculiar merit and value. The excellent Dispensatory of Quincy was superseded by that of the late Dr. Lewis, who, in a more improved state of pharmacy, produced a Pharmacopeia of superior value; a system indeed at that time unrivalled. This volume, in the hands of the Edinburgh chemists, has been frequently re-published, with numerous additions, and some improvements; but the present volume greatly excels its predecessors. The Materia Medica, almost for the first time in the English language, is scientifically discriminated in its objects and effects; pharmacy has assumed a more philosophical form; and the Dublin Pharmacopeia been added to those of London and Edinburgh. We should have regretted the loss of the contents of the foreign Pharmacopeias, of numerous articles of the Materia Medica, and of some of the more common preparations employed, though not authorized by either college, if we had not been aware, that one volume must be limited in its extent: perhaps another might advantageously follow, containing what has been rejected from Lewis, what has been since added, par-

ticularly in the department of chirurgical pharmacy. An account of various medicines which fill the catalogues of the authors on the Materia Medica, many of which, though not received by our colleges, are valuable; and ſome, which, though rejected, may be ſtill found uſeful, might be ſubjoined. The tables interſperſed in many parts of Dr. Duncan's Diſpenſatory, are of conſiderable importance.

The Berlin Pharmacopeia appears to be a work of conſiderable merit; and we ſee that they have avoided the error of the Edinburgh college, whoſe titles are definitions. They have added a few articles only to the beſt of their Materia Medica, and theſe of little importance. The formulæ are neat and ſcientific; and we obſerve, among them, a preparation of iron diſſolved in the acid of apples; and of mercury in the phoſphoric acid: the peculiar advantages of either we have not yet found in any work that has occurred to us.

Mr. Dewar's obſervations on the diarrhœa and dyſentery which occurred in the Britiſh army in Egypt, has been for ſome time under our conſideration. We can conſequently commend it from our own knowledge; yet we think it is extended too far, by irrelevant ſubjects; and the new information is, on the whole, not very copious or valuable. Chewing aromatics and ſwathing the abdomen with flannel, are highly recommended. In diarrhœa, Mr. Dewar did not find it neceſſary to premiſe laxatives.

Dr. Barclay's New Anatomical Nomenclature is undoubtedly correct and ſcientific, but the changes are perhaps too numerous for immediate adoption.

Dr. Munro's obſervations on the crural hernia have not occurred in our journal. It is a light work, which may well have formed an introduction to a ſeries of lectures on hernia, but not of very conſiderable importance in a medical or chirurgical view. The moſt important part of the volume is a deſcription of the crural arch, particularly the difference between it in the male and female ſubject. The arch, in the latter, is longer and looſer; its internal edge broader, and of courſe the ring larger. On this account, the crural hernia is more common in females. The diſtinction of hernia is accurately laid down, and the ſituation, as well as the direction of the veſſels, carefully planned. The directions for performing the operation are added by the father, the elder Dr. Monro.

Dr. Jackſon's remarks on the medical department of the Britiſh army poſſeſſes ſome merit as a detail of the arrangements of hoſpitals, and their internal management. As a theoriſt, he appears eager, weak, and incorrect; and his contempt of contagion

tagion may have many fatal conſequences, were his opinions to prevail: fortunately they do not.

The works which we have paſſed without particular notice, have already occurred in our journal, or are not of particular importance. We may juſt add, however, that our experience has ſtrongly confirmed what Mr. Wilkinſon has obſerved reſpecting the tonic powers of the ſalix latifolia.

The 12th article could ſcarcely be the object of our notice in any other form than the preſent, as its ſubſtance occurs in journals the examination of which have never conſtituted a part of our work. It is by M. Seguin, on the febrifuge principle of the chinconna, and is one of the many proofs how far a preconceived theory can influence the reſult of chemical enquiries, and of medical obſervations. M. Seguin, a chemiſt and phyſician of talents, ſuppoſes tannin to be the cauſe of intermittents; and, finding that gelatin precipitates tannin, endeavours to ſhow that gelatin is the febrifuge principle. This idle fancy reminds us of Linnæus ſuppoſing clay to be the cauſe of intermittents, becauſe they were terminated by a leteritious ſediment, and that they were endemic in clayey countries. Why may we not add the theory of the preſident of a college, in Foote's comedy, who diſcovered flies in jaundiced livers, and ſent down ſpiders to deſtroy them? The preſent ſyſtem is not leſs ludicrous, for glue is the only remedy, and it would not have detained us a moment, had not Swediaur, in his late excellent Pharmacopeia, introduced, among the "Omiſſæ," "Gelatina ad Dialeipyras." To notice this work is "out of the record," and therefore, for the benefit of the hundreds of Eſſex and Kent, we ſhall tranſcribe the formulæ. A pound of glue is diſſolved in three quarts of water, clarified with the white of an egg, and ſweetened with a pound of ſugar: the whole is to be evaporated to three pints, and the jelly ſuffered to concrete. The proper doſe* is to be given at the commencement of the paroxyſm, and repeated, during the apyrexia, three times a day. We obſerve a parenthesis, "præmiſſis præmittendis." A doubt has occurred, whether the "prelude" may not be an ounce of the beſt bark.

In

* *Infantibus* drachmæ duæ—quatuor; *mediæ ætatis & delicatulis* dr. quatuor—duodecim; *adultis* dr. duodecim—quadraginta. The uſual doſe is about two ounces of gelatin, repeated three times after an interval of ten minutes, previous to the commencement of the cold fit; and from an ounce and half to two ounces are given every five or ſix hours, in the interval.

In the following article is an imperfect account of some cases, by M. Gilbert, on the efficacy of this medicine in intermittents; and a detailed history of one case in which it was supposed to be successful, and where its exhibition was certainly synchronous with the cure; which nature evidently effected. It is properly observed by the editors, that all the remedies for intermittents contain tannin, which cannot be, at the same time, the cause and cure. Were it worth the labour of hazarding an argument on this ridiculous subject, we might ask, whether if one ingredient in the bark is the cause of its affording relief, why should it require ten times the dose of this active part to effect a change which the original medicine, though encumbered with at least some useless portions, produces in a much smaller dose. The dispute is an idle one, for Dr. Duncan at last found that bark contained no gelatin. A principle is certainly precipitated by tannin; but is this *necessarily* gelatin?

"Whenever an ingenious hypothesis or observation, which is contrary to the commonly received opinion, is advanced by a person of reputation, it becomes necessary to investigate minutely both the facts themselves, and the reasoning founded upon them, otherwise, under the sanction of a great name, errors are apt to be copied by inferiour authors, and at last to be universally assumed as facts.

"The object of the paper now before us is, to shew that the conclusion which Seguin drew, from his experiments on cinchona bark, is not accurate. For although he certainly discovered the extraordinary fact, that cinchona contains a soluble principle, which is precipitated by tannin, it by no means follows that that principle must be gelatin. To prove its identity with gelatin, it would have been necessary to shew, that it possessed all the other properties of gelatin, and that any difference which might exist between them was owing to some appretiable cause. One of the most striking properties of gelatin is its insolubility in alkohol. Now the tincture of good cinchona made with alkohol, after all its resin has been separated by precipitation with water, is still precipitated by infusion of galls. Therefore either gelatin is here rendered soluble in alkohol, by means of some combination, or other principles besides gelatin are precipitated by infusion of galls. But the infusion of galls, after every thing which is precipitable from it, by infusion of cinchona, has been separated, still gives a precipitate with solution of gelatin; and as it is absurd to suppose that a substance can act after it has ceased to act, the principle in cinchona, which forms a precipitate with infusion of galls, cannot be gelatin, but is probably a principle different from any hitherto described. On this idea it has been proposed for the present, to distinguish it by the title of cinchonin. Another property which distinguishes cinchonin from gelatin, is the property which the latter has to form a copious precipitate with carbonate of potash, of which the former

is

is totally deſtitute. The difference between gelatin and cinchonin being eſtabliſhed, in our opinions, by theſe experiments, we ſhall now recapitulate the properties of each.

"Gelatin is ſoluble in water, and its ſolution is diſpoſed to gelatinize; ſix grains of iſinglaſs, diſſolved in one ounce of water, forming a jelly of conſiderable firmneſs, at temperatures below 60°. From its ſolution in water, it is precipitated by alkohol, by carbonate of potaſh, and by tannin. Its precipitate with tannin on drying, forms a hard brown tranſparent maſs. It is inſoluble in alkohol.

"Cinchonin is ſoluble in water; but its ſolution ſhews no tendency to gelatinize. From its ſolution in water, it is not precipitated by alkohol, or by carbonate of potaſh; and the precipitate which it forms with tannin, is friable, yelloviſh, and opaque. It is ſoluble in alkohol; and from its ſolution in alkohol, it is precipitated by infuſion of galls, but not by tincture of galls, until diluted with water, proving that the compound of cinchonin and tannin is ſoluble in alkohol, but not in water. The ſubſtances in which cinchonin has hitherto been found, are, beſides cinchona, ipecacuan, colomba, anguſtura, black pepper, Cayenne pepper, and opium.

"Theſe experiments only prove that gelatin and cinchonin are eſſentially different in chemical properties, but, by no means that cinchonin is the febrifuge principle. It however opens a field for pharmaceutic and medical experiments. Nothing is more common than the combination of catechu, kino, and other ſubſtances containing tannin, with opium, cinchona, and other ſubſtances containing cinchonin, which, if the inſoluble compound of tannin and cinchona, which muſt ariſe, be, as it probably is, alſo inert in the ſtomach, muſt be bad pharmacy. Experiment alone, however, can aſcertain the point, as well as whether the febrifuge effects of cinchona depend upon the cinchonin alone, or upon the peculiar combination of principles which exiſt in it. If, upon the former, it becomes an intereſting field of enquiry to aſcertain the vegetables in which it exiſts."

Gum kino, firſt brought from the coaſt of Africa, is now found in abundance in ſome trees of Botany Bay. It is not, however, a gum, for it is ſoluble in alcohol, nor a gum reſin, ſince the tincture, on the addition of water, does not become turbid. It conſiſts chiefly of tannin, but, by this principle, the iron is precipitated of a green colour. With the ſame appearances, the tannin of bark and rhubarb is precipitated by iron. Dr. Duncan remarks, that the difference of the colour is owing to the exceſs of the ferruginous ſalt, and that, with the iron in exceſs, "Gall-nuts and oak bark ſtrike a green colour." This is undoubtedly true; but Dr. Duncan, ſen. when reminded of it, will recollect, that this obſervation was made more than thirty years ago by Dr. Warren, in his Theſis,

Theſis. We mean not to accuſe him of accidental or deſigned omiſſion. At ſo great a diſtance of time, a caſual obſervation in a fugitive publication may have eaſily eſcaped him. This ſubſtance is an excellent aſtringent, but collected from trees of different kinds. The African tree has never been pointed out. In Jamaica, it has been produced from the coccoloba uvifera; and, in New South Wales, which produces the fineſt and moſt active kind, from the eucalyptus reſinifera. We may add that it ſhould not be uſed with alum, as it ſeems to decompoſe this earthy ſalt.

Mr. Macgregor's "Medical Sketches of the Expedition from India to Egypt" are, in many reſpects, very intereſting; and we have already given a particular account of it in our laſt Number.

The laſt work noticed, Dr. De Carro's, on vaccination, is very valuable; as it points out a ſource of error, not attended to, which may have greatly influenced the opinions reſpecting the ſecurity from ſmall pox, derived from vaccination. The matter firſt ſent to Geneva produced puſtules with great rapidity, which became ſcabs, but did not ſecure the patient from the ſmall pox. They ſuppoſed, with truth, that the matter was not genuine, and procured ſome other, with which they ſucceeded. The rapidity of the inflammation ſeems, in theſe caſes, to diſtinguiſh the ſpurious nature of the infecting matter.

The firſt of the original eſſays is entitled "Obſervations and Experiments on the Electricity of Animals," by Dr. Kellie. It, in fact, was the ſubſtance of his Theſis, publiſhed in 1803. The experiments are minutely and painfully related: the reſults we ſhall tranſcribe.

"In general we may conclude from theſe experiments:

"1. That the muſcles of the extremities of prepared frogs are convulſed when brought to touch their denuded nerves.

"2. That they are alſo, and often more powerfully, convulſed, when the circle between the muſcles and the nerves is completed by other animal conductors. But if an iſolating ſubſtance be interpoſed, no muſcular contraction can be produced.

"3. That the ſubſtances employed to cloſe the circle, do not excite contractions in the ratio of their conducting powers.

"4. That convulſions take place only in thoſe parts whoſe nerves are touched, although other excitable parts enter into the circle.

"5. That the preparation of the animal, abſolutely neceſſary for the ſucceſs of theſe experiments, conſiſts in iſolating the nerves ſo that no other conducting ſubſtance be continued from them to the parts in which they terminate.

"6. That the nerves are imperfect conductors.

"7. That

"7. That when the nerves are tied, no convulſion can be excited by completing the circle with nerve above the ligature.

"8. The matter put in motion, and producing muſcular contraction in theſe experiments, bears every reſemblance to the electric fluid. For it is conveyed by water, the bodies of animals, the metals, &c. and is arreſted by glaſs and ſealing-wax. It paſſes rapidly through the bodies of animals. It excites convulſions, which, however ceaſe when the parts are kept ſteadily in contact, i. e. when an æquilibrium is produced.

"9. By the preparation of the frog, this matter is accumulated in the nervous ſyſtem, and is put in motion, when the circle is formed, by the immediate contract of the muſcles and nerves, or by conducting ſubſtances interpoſed between theſe, or between muſcular parts connected by the nerves only.

"10. That the matter thus put in motion, produces contractions only when it paſſes to the muſcles through the nerves.

"11 That the fluid thus put in motion, acts as a ſtimulus to the nervous energy.

"12. But it cannot be the nervous energy itſelf:—1. Becauſe no accumulation can take place in the living entire body, the nerves being every where ſurrounded by conducting fluids and ſolids. While, for the ſucceſs of theſe experiments, it is abſolutely neceſſary that the nerve be iſolated, no contractions can be produced, even in the prepared animal, when immerſed under water, or when the nerves are ſurrounded by any good conducting medium.—2, Becauſe "the nervous power is excited by chemical, or by mechanical ſtimuli; and on the other hand, is deſtroyed by opium, and other poiſons, which cannot be imagined to act on the electrical fluid."

The latter part of this eſſay is employed in proving that the galvanic fluid *excites* only the nervous energy, and does not *conſtitute* it. Humbolt and De La Metherie, whoſe doctrines our author chiefly combats, have undoubtedly carried their ſyſtem to an extravagant degree.

The ſecond original communication is a very important one, from the elder Dr. Duncan. It is a hiſtory of epilepſy, from ſome affection of the nerve of the leg, which was ſo conſiderable as to deprive the limb of its nouriſhment. The complaint was gradually removed by a ſteady and well-conducted application of galvaniſm.

Three caſes of hydrocephalus chronicus follow, with ſome remarks on the diſeaſe, by the younger Dr. Munro. The principal merit of this paper conſiſts in the obſervations on the progreſs of oſſification, and the efforts of nature to ſecure, as well ſhe can, the contents of the brain enlarged by effuſion. The brain itſelf is ſometimes compreſſed, by the effuſed water, to the thinneſs of a pellicle; and the children labouring under this diſeaſe poſſeſs little ſenſibility, and very imperfect

imperfect intellectual powers. The other bones, it is obſerved, are thinner and ſmaller than uſual, ſo that the effuſion probably ariſes from a want of reſiſtance in the ſkull.

The next article contains "Obſervations on a Caſe of Diabetes Mellitus," with the diſſection. The caſe was extremely obſtinate, and the diſſection is minutely and ſcientifically deſcribed. The appearances we cannot detail: they ſeem to have afforded Dr. Duncan ſome ſubjects of ſpeculation; which he gives us reaſon to hope that he would purſue, in the ſucceſſor of the Annals, viz. the Edinburgh Medical Journal. To us, the diſſection ſuggeſts nothing curious or intereſting: we, as uſual, ſee the effects of the diſeaſe only; not the cauſe.

A letter from Dr. Sproat, in the Bay of Honduras, confirms the good effects of the cabbage-tree bark, as a vermifuge. He mentions alſo a bark, from the ſame country, which reſembles the Peruvian bark in its effects, called, from the diſtrict where it was diſcovered, the Managua bark. It is chiefly given in nervous and remitting fevers. He ſpeaks alſo of an "exquiſite balſam," which iſſues from the kernel of a nut, in the ſouthern parts of the kingdom of Guatimala, reſembling, in effect, the balſamum copaibæ, but much more pleaſant. The Managua bark is taken from a tree of the genus of laurus, ſo that, from botanical analogy, we can neither expect it to poſſeſs febrifuge or tonic virtues. Sir J. Banks, however, poſſeſſes a branch of it, with the leaves and bark: we may therefore be more certainly informed of its place in the botanic ſyſtem.

The obſervations on the influenza, as it appeared at Briſtol in the ſpring of 1803, by Dr. Carrick; in the Iſle of Man, by Dr. Nelſon Scott; and, at Edinburgh, by the elder Dr. Duncan; contribute to complete the hiſtory of that epidemic, and contain many valuable remarks; but they muſt not now detain us.

The third ſection contains, as uſual, the medical news; and in this, the firſt ſubject reſpects the nitrous fumigation, as recommended by Dr. C. Smyth. The report of the committee of the Houſe of Commons, preparatory to the reward given to Dr. S. is inſerted; but with a little apparent inconſiſtency. We ſay with apparent inconſiſtency, ſince Dr. Duncan ſeems to prefer the muriatic acid vapour, and the report to which Dr. D. gives his ſanction expreſsly remarks, that though other acid vapours have been recommended, the nitrous alone can be inſpired without injury. Connected with this ſubject, is a communication from Mr. Braithwaite, a ſurgeon and chemiſt of ſome eminence in Lancaſter, recommending the oxygenated muriatic acid, in ſcarlatina. One drachm of the acid is added to eight ounces of

diſtilled

diſtilled water; and this doſe, to be ſwallowed in twenty-four hours, is adapted to patients from fourteen to twenty years of age. Every thing metallic, particularly a ſilver ſpoon, ſhould be avoided in the exhibition. The author ſpeaks of it with great confidence, as generally, and alone, ſucceſsful.

Vaccina, from the recommendation of the general aſſembly to the different parochial miniſters, appears to have been ſucceſsful in Scotland; and has been unexceptionably found a certain ſecurity againſt the infection of ſmall pox.

Some new works are announced, particularly a new edition of the Edinburgh Pharmacopeia, conſiſting chiefly of the amendment of ſome trifling errors and omiſſions. The Diſpenſatory of Dr. Duncan is alſo republiſhing with additions from the Pruſſian and the Genoa Pharmacopeias, with ſome other foreign pharmaceutical works: a liſt of the genera of medical plants, according to the ſyſtem of Juſſieu, is ſubjoined. Dr. Duncan promiſes alſo a valuable index to the Medical Commentaries and Annals, and announces the new journal—the ſucceſſor of the annals, indeed, except in the form of the publication, alter et idem. We have ſeen the firſt number, and think it, on the whole, a very reſpectable and uſeful work. The laſt ſubject we ſhall mention is the life of Dr. Percival, from the Monthly Magazine. We could have wiſhed, however, that a larger ſhare of attention had been paid, in the *Annals of Medicine*, to his medical and philoſophical labours. He was undoubtedly a very able and an excellent man. We reſpected his talents; we revered his virtues; and are not ſorry that this our only notice of the Annals ſhould be to record our regard for both.

CX. *Travels to the Weſt of the Alleghany Mountains, in the States of Ohio, Kentucky, and Tenneſſee, and back to Charleston, by the Upper Carolines; compriſing the moſt intereſting Details on the preſent State of Agriculture, and the natural Produce of thoſe Countries, &c.; undertaken in the Year* 1802, *by F. A. Michaux, Member of the Society of Natural Hiſtory at Paris, Correſpondent of the Agricultural Society in the Department of the Seine and Oiſe.* 8vo. pp. 306. Price 6s. Croſby and Co. London, 1805.

THIS is a work which ſteals on the world without any ſplendid promiſes or pompous pretenſions, yet, at a future era, it may attract the attention of the hiſtorian, as one of the intermediate links which connect a proſperous empire with the laborious efforts of induſtrious emigrants and infant coloniſts.

coloniſts. It is, indeed, of importance to mark the gradual, the inſenſible progreſs of an enterpriſing population. The men who ſhot woodcocks in the woods where Philadelphia now ſtands, have been known by many not yet paſſed the meridian of life; and half a million of perſons now inhabit countries, where, twenty years ſince, the foot only of the wandering ſavage was heard. Vaſt is the object that thus fills the mind! immenſe the proſpect offered to future ages! We can only notice, in a few pages, this link which connects the paſt with the future, which leads to events the moſt aſtoniſhing and important; in which the imagination can neither be guided or corrected by reaſon. It is now time to change the language which partial views and temporary information occaſioned. What was ſtyled the northern portion of the American continent, was not confined on the weſt by the chain of mountains which pervades that vaſt maſs of land, and which, reſifting the ocean on either ſide, divides America like an iſthmus, at the Iſthmus of Panama, but by the Alleganhies, which ſeparate the low alluvial lands left, apparently at a late period, by the ocean, from the higher regions. The northern ſtates have been ſtyled the eaſtern, as they project farther into the Atlantic, while thoſe below Penſylvania obtained the appellation of ſouthern. In our preſent view both are eaſtern, and the truly weſt country is beyond the Alleganhy mountains or their continuation, which are loſt as they approach Georgia, or the Floridas. On the north, immediately below Lake Erie, the Alleganhy and Fayette counties diſappear in the Ohio country, and Kentucky; this laſt is again ſucceeded by the Teneſſee, which, on the weſt and ſouth, is followed by Louiſiana and the Floridas.

We have, as uſual, to regret, in our author's tour, the want of a map. Thoſe who have not acceſs to the full and accurate map publiſhed by Mr. Arrowſmith, may find good aſſiſtance in that prefixed to the Duke de Rochefoucault Liancourt's travels. It is ſufficient for us to remark, that the author proceeds from Philadelphia weſtward, till he falls in with the vaſt ſtreams of the Ohio. Theſe he follows, with ſome deviations, in a ſouth-weſtern courſe, till he returns by low Carolina to Charleſtown. It may ſurpriſe many of our readers to be informed, that ſuch is the ſtate of this immenſe tract, that the traveller may proceed *by coaches*, from Boſton, weſtward, and to the ſouth, even to New Orleans. Where, then, is Waſhington, the choſen centre of the federal government?—In a corner, at the diſtance of ſome thouſand miles from the limits of its territories. What does it conſiſt of?—A few houſes, divided by woods almoſt impaſſable, where the neareſt neighbours are three miles diſtant from each other.

To follow our author minutely over mountains and "barrens;" through foreſts, and acroſs the deſerted beds of winter torrents, would be uſeleſs. We have pointed out this work as the link for the future hiſtorian, and it is our buſineſs to trace only the more prominent features. M. Michaux is a man of ſcience and obſervation. He is not a ſpeculator, recommending the purchaſe of lands in the weſtern country; though we ſuſpect he does not explain all the difficulties of the ſituation; but he offers, on the whole, the fruits of attentive inveſtigation. We are ſorry to add, that he appears in diſadvantageous colours, from the very numerous faults of his printer, and the galliciſms of his tranſlator. To the experienced and ſcientific reader, theſe are only ſlight impediments; to others they may be ſerious obſtacles. While we wander through countries often viſited and as frequently deſcribed, we have little temptation to enlarge: yet we may remark, from a profeſſed naturaliſt, the ſon of a man who had travelled, with ſimilar views, through ſome of the moſt inacceſſible regions of the United States, the numerous and valuable ſpecies of oaks which he had occaſion to notice, and the various nut-trees, which might form an uſeful and intereſting monography, though peculiarly intricate and of difficult diſcrimination.

Log-houſes is a term often employed, and, though generally uſed, the ideas of their conſtruction are not very preciſe and diſcriminate. We ſhall ſelect, therefore, a ſhort ſketch of their form.

"It is not uſeleſs to obſerve here, that in the United States they give often the name of town to a group of ſeven or eight houſes, and that the mode of conſtructing them is not the ſame every where. At Philadelphia the houſes are built with brick. In the other towns and country places that ſurround them, the half, and even frequently the whole, is built with wood; but at places within ſeventy or eighty miles of the ſea, in the central and ſouthern ſtates, and again more particularly in thoſe ſituated to the weſtward of the Alleghany Mountains, one-third of the inhabitants reſide in log-houſes. Theſe dwellings are made with the trunks of trees, from twenty to thirty feet in length, about five inches diameter, placed one upon another, and kept up by notches, cut at their extremities. The roof is formed with pieces of ſimilar length to thoſe that compoſe the body of the houſe, but not quite ſo thick, and gradually ſloped on each ſide. Two doors, which often ſupply the place of windows, are made by ſawing away a part of the trunks that form the body of the houſe. The chimney, always placed at one of the extremities, is likewiſe made with the trunks of trees of a ſuitable length; the back of the chimney is made of clay about ſix inches thick, which ſeparates the fire from the wooden walls. Notwithſtanding this want of precaution, fires very ſeldom happen in the country places. The ſpace between theſe trunks of trees is filled up with clay, but ſo very carelefsly, that the light may be ſeen

ſeen through in every part; in conſequence of which theſe huts are exceedingly cold in winter, notwithſtanding the amazing quantity of wood that is burnt. The doors move upon wooden hinges, and the greater part of them have no locks. In the night time they only puſh them to, or faſten them with a wooden peg. Four or five days are ſufficient for two men to finiſh one of theſe houſes, in which not a nail is uſed. Two great beds receive the whole family. It frequently happens that in ſummer the children ſleep upon the ground, in a kind of rug. The floor is raiſed from one to two feet above the ſurface of the ground, and boarded. They generally make uſe of feather beds, or feathers alone, and not mattreſſes. Sheep being very ſcarce, the wool is very dear; at the ſame time they reſerve it, to make ſtockings. The clothes belonging to the family are hung up round the room, or ſuſpended upon a long pole."—(p. 28—30.)

Our author had not yet croſſed the Alleganhys, or extended his courſe beyond the confines of Philadelphia, when we find the ſingular remark, that during the war, in the time of the French revolution, the inhabitants of the neighbourhood of Bedford found it more to their advantage to ſend their corn to Pittſburgh, and from thence to New Orleans, by the Ohio and Miſſiſippi, a courſe of more than 2,000 miles, than to Philadelphia or Baltimore, not exceeding 200 or 250 miles. If this be generally true, what a proſpect does it afford of the future proſperity of the weſtern country!

The paſſage of the Alleganhies offers few remarks of intereſt or importance. On theſe mountains our author ſearched for a ſpecies of the Azalea, a plant of ſingular importance, ſince, to the valuable qualities of the olive tree, it adds the power of bearing the cold of the moſt northern climates. He found it, and recogniſed it to be the ſame plant which his father had diſcovered; but the ſeeds had failed, in conſequence of their ſoon growing rancid. We truſt our author has been more fortunate, though of his ſucceſs we have no information. It is a dicœcious plant, not above five feet in height: its roots ſpread horizontally, and give birth to ſeveral ſhoots. The plant grows only in cool ſhady places, and in a fertile ſoil; the roots are of a citron colour. On theſe high grounds coal is not uncommon, but little attended to, as it is neceſſary to clear the ground from the trees. Labour is, however, dear, and the conteſt between expence and convenience, of courſe, frequent.

The vaſt river, the Ohio, is formed by the conflux of the Monongahela and Alleganhy rivers. At this junction Pittſburg is built, which was the ſite of Fort Duqueſne, and the key of the weſtern country. It is no longer of importance in a military view, but it is the connecting medium of the eaſtern and

weſtern ſtates, and, as a commercial depôt, of peculiar value. Corn, hams, dried pork, bar iron, coarſe linen, bottles, whiſkey, and ſalt butter, from its dependencies, are embarked on the Ohio for the Caribbees, through new Orleans. At the latter port, they receive in exchange cotton, raw ſugar, and indigo. Theſe are ſent by ſea to Philadelphia and Baltimore; and the bargemen return to theſe ports, from which they go again by land to Pittſburgh.

"What many, perhaps, are ignorant of in Europe, is, that they build large veſſels on the Ohio, and at the town of Pittſburgh. One of the principal ſhip-yards is upon the Monongahela, about two hundred fathoms beyond the laſt houſes in the town. The timber they make uſe of is the white oak, or quercus alba; the red oak, or quercus rubra; the black oak, or quercus tinctoria; a kind of nut-tree, or juglans minima; the virginia cherry-tree, or cerafus Virginia; and a kind of pine which they uſe for maſting, as well as for the ſides of the veſſels, which require a ſlighter wood. The whole of this timber being near at hand, the expences of building is not ſo great as in the ports of the Atlantic States. The cordage is manufactured at Redſtone and Lexinton, where there are two extenſive rope-walks, which alſo ſupply ſhips with rigging that are built at Marietta, and Louiſville. On my journey to Pittſburgh, in the month of July, 1802, there was a three-maſt veſſel of two hundred and fifty tons, and a ſmaller one of ninety, which was on the point of being finiſhed. Theſe ſhips were to go in the ſpring following to new Orleans, loaded with the produce of the country, after having made a paſſage of two thouſand two hundred miles before they got into the Ocean." There is no doubt, but they can, by the ſame rule, build ſhips two hundred leagues beyond the mouth of the Miſſouri, fifty from that of the river Illinois, and even in the Miſſiſſipi, two hundred beyond the place whence theſe rivers flow; that is to ſay, ſix hundred and fifty leagues from the ſea; as their bed in the appointed ſpace is as deep as that of the Ohio at Pittſburgh. In conſequence of which it muſt be a wrong conjecture to ſuppoſe that the immenſe tract of country, watered by theſe rivers, cannot be populous enough to execute ſuch undertakings. The rapid population of the three new weſtern ſtates, under leſs favourable circumſtances, proves this aſſertion to be true. Thoſe ſtates, where thirty years ago there was ſcarcely three hundred inhabitants, are now computed to contain upwards of a hundred thouſand; and though the plantations on the roads are ſcarcely four miles diſtant from each other, it is very rare to find one, even among the moſt flouriſhing, where one cannot with confidence aſk the owner, whence he has emigrated; or, according to the trivial manner of the Americans, "what part of the world do you come from?" as if theſe immenſe and fertile regions were to be the aſylum common to all the inhabitants of the globe. Now if we conſider theſe aſtoniſhing and rapid ameliorations, what ideas muſt we not form of the height of proſperity to which the weſtern country

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is riſing, and of the recent ſpring that the commerce, population, and culture of the country is taking, by uniting Louiſiana to the American territory."—(p.63—65.)

When it is recollected, that the diſtance from Pittſburgh to New Orleans exceeds 2,000 miles, and that the Ohio, before its junction with the Miſſiſippi, runs through half this ſpace, what muſt our ideas be in contemplating veſſels of more than 200 tons ſeeking the Ocean through ſuch devious tracts, and in ſo extenſive a courſe! Let us improve our acquaintance with the means by which this intercourſe is facilitated:

"The Ohio, formed by the union of the Monongahela and Alleganhy rivers, appears to be rather a continuance of the former than the latter, which only *happens* obliquely at the conflux. The Ohio may be at Pittſburgh two hundred fathoms broad. The current of this immenſe and magnificent river inclines at firſt north-weſt for about twenty miles, then bends gradually weſt ſouth-weſt. It follows that direction for about the ſpace of five hundred miles; turns thence ſouth-weſt a hundred and ſixty miles; then weſt two hundred and ſeventy-five; at length runs into the Miſſiſſipi, in a ſouth-weſterly direction, in the latitude of 36° 46′ about eleven hundred miles from Pittſburgh, and nearly the ſame diſtance from Orleans. This river runs ſo extremely ſerpentine, that, in going down it, you appear following a tract directly oppoſite to the one you mean to take. Its breadth varies from two hundred to a thouſand fathoms. The iſlands that are met with in its current are very numerous. We counted upwards of fifty in the ſpace of three hundred and eighty miles. Some contain but a few acres, and others more than a thouſand in length. Their banks are very low, and muſt be ſubject to inundations. Theſe iſlands are a great impediment to the navigation in the ſummer. The ſands that the river drives up, form, at the head of ſome of them, a number of little ſhoals; and in this ſeaſon of the year the channel is ſo narrow, from the want of water, that the few boats, even of a middling ſize, that venture to go down, are frequently run aground, and it is with great difficulty that they are got afloat; notwithſtanding which there is at all times a ſufficiency of water for a ſkiff or a canoe. As theſe little boats are very light, when they ſtrike upon the ſands it is very eaſy to puſh them off into a deeper part. In conſequence of this, it is only in ſpring and autumn that the Ohio is navigable, at leaſt as far as Limeſtone, about one hundred and twenty miles from Pittſburgh. During theſe two ſeaſons the water riſes to ſuch a height, that veſſels of three hundred tons, piloted by men who are acquainted with the river, may go down in the greateſt ſafety. The ſpring ſeaſon begins at the end of February, and laſts three months; the autumn begins in October, and only laſts till the firſt of December. In the meantime theſe two epochs fall ſooner or later, as the winter is more or leſs rainy, or the rivers are a ſhorter or a

longer time thawing. Again, it ſo happens, that in the courſe of the ſummer, heavy and inceſſant rains fall in the Alleganhy mountains, which ſuddenly ſwell the Ohio: at that time perſons may go down it with the greateſt ſafety; but ſuch circumſtances are not always to be depended on."—(p. 68—70.)

The Miſſiſippi is interſperſed with numerous ſhoals and iſlands, ſo that its navigation is far more dangerous than that of the Ohio, at leaſt from Natches to new Orleans, a courſe of more than 700 miles. The rapidity of the Ohio is very conſiderable, and rowing is unneceſſary. The appearance of the banks of the river, on leaving Pittſburgh, merits our attention:

"Leaving Pittſburgh, the Ohio flows between two ridges, or lofty mountains, nearly of the ſame height, which we judged to be about two hundred fathoms. Frequently they appeared undulated at their ſummit, at other times it ſeemed as though they had been completely level. Theſe hills continue uninteruptedly for the ſpace of a mile or more, then a ſlight interval is obſerved that ſometimes affords a paſſage to the rivers that empty themſelves into the Ohio; but moſt commonly another hill of the ſame height begins at a very ſhort diſtance from the place where the preceding one left off. Theſe mountains riſe ſucceſſively for the ſpace of three hundred miles, and from our canoe we were enabled to obſerve them more diſtinctly, as they were more or leſs diſtant from the borders of the river. Their direction is parallel to the chain of the Alleganhies; and although they are at times from forty to a hundred miles diſtant from them, and that for an extent of two hundred miles, one cannot help looking upon them as belonging to theſe mountains. All that part of Virginia ſituated upon the left bank of the Ohio is exceſſively mountainous, covered with foreſts, and almoſt uninhabited; where, I have been told by thoſe who live on the banks of the Ohio, they go every winter to hunt bears."—(p. 84)

The flat woody ground between the river and theſe mountains conſiſt of a vegetable mould, from decaying leaves, and even from the decayed trunks of trees. The beſt land in Kentucky and Teneſſee is of the ſame kind, and its vegetative quality peculiarly ſtrong. The plane-tree grows to an immenſe ſize; and the next in bulk is the liriodendron tulipifera. Other trees, which adorn and diverſify the foreſts of the country, are the beech, magnolia acuminata, the celtis occidentalis, the acacia, the ſugar and red maple, the black poplar, &c.

In this tract our author falls in with towns, conſiſting of from 70 to 200 houſes, which till within a very few years had no exiſtence, and are generally placed on the Ohio, or ſome of its tributary rivers, where the receding mountains leave a vacant and level ſpot. Below Marietta, a town on the Muſkingum,

ingum, at its conflux with the Ohio, the mountains recede ſtill farther, and offer the following beautiful proſpect:

"On the 23d of July, about ten in the morning, we diſcovered Point Pleaſant, ſituated a little above the mouth of the Great Kenhaway, at the extremity of a point formed by the right bank of this river, which runs nearly in a direct line as far as the middle of the Ohio. What makes the ſituation more beautiful, is, that for four or five miles on this ſide the point, the Ohio, four hundred fathoms broad, continues the ſame breadth the whole of that extent, and preſents on every ſide the moſt perfect line. Its borders, ſloping and elevated from twenty-five to forty feet, are, as in the whole of its windings, planted at their baſe with willows from fifteen to eighteen feet in height, the drooping branches and foliage of which form a pleaſing contraſt to the ſugar maples, red maples, and aſh trees, ſituated immediately above. The latter, in return, are overlooked by palms, poplars, beeches, magnolias of the higheſt elevation, the enormous branches of which, attracted by a more ſplendid light and eaſier expanſion, extend toward the borders, overſhadowing the river, at the ſame time completely covering the trees ſituated under them. This natural diſplay which reigns upon the two banks, affords on each ſide a regular arch, the ſhadow of which, reflected by the cryſtal ſtream, embelliſhes, in an extraordinary degree, this magnificent coup d'œil.'—(pp. 95, 96.)

The banks of the Ohio are alluvial, and, where not covered with vegetable mould, are of a calcareous nature. The ſtones are flinty, and chiefly from the ſeparation of the limeſtone maſſes. A ſpecies of mulette is chiefly employed in making buttons, as the pearly nacre is very thick. It is arranged by Boſc under the genus Unio, with the trivial name of Ohiotenſis. The tyrant of the river is the cat fiſh, ſilurus felis: its upper fins are ſtrong and pointed, and, by ſwimming under his prey, he is enabled to wound it where the ſkin is thinneſt. The inhabitants of the banks are chiefly hunters, for the ſake of the ſkins: a few acres only are cultivated for their cows, whoſe milk they greatly depend on. Plantations occur every three or four miles, and travellers are accommodated, in their miſerable log-houſes, with bread, Indian corn, dried ham, milk and butter. They themſelves feed only on Indian corn; the wheat which is cultivated is exported in the form of flour. The peach and apple are their only fruit trees: the former is preferred, as hogs are fed, and brandy diſtilled from the fruit. The price of the beſt land does not exceed 15s. per acre. The ſellers are ſeldom conſtant in their attachments, and few of thoſe who firſt clear the ground, or who immediately ſucceed them, remain on it. The ſame reſtleſs principle urges them forward, and the Americans have now penetrated to

the banks of the Meſſouri, forty miles above its union with the Miſſiſippi. There are, it is ſaid, more than 3,000 inhabitants on its banks, allured by a fertile ſoil, the numerous herds of beavers, elks and biſons.

Our author leaves the banks of the Ohio, to direct his courſe ſouth and ſouth-weſt, towards Charleſtown. He ſtops in this journey at a ſalt-mine. In this elevated region there are many ſtrata of rock ſalt, and ſalt ſprings often riſe to the ſurface, leaving, in conſequence of the evaporation, a ſaline efflorescence. To theſe ſpots, the original inhabitants of the foreſt, the wild beaſts, uſually repaired. Salt ſeems to numerous animals a condiment almoſt eſſential to their exiſtence; and we find, in theſe ſpots, the remains of ſome ſpecies at preſent unknown, probably extinct. The ſoil round theſe "licks" is dry and ſandy; the ſtones are flat and chalky, rounded at the edges, and of a bluiſh caſt inſide. The ſoil is barren, and the few trees thin and ſtinted.

Frankfort is the ſeat of government in Kentucky, but Lexington, in conſequence of ſome advantages of ſituation, is the larger and more populous town. It ſupplies the ſhipping with rigging, and has ſeveral tan-yards, where leather is prepared with the bark of the black oak. Induſtry and ingenuity go hand in hand to add to the proſperity of the town and neighbourhood. Nitre, which is found in the neighbouring caverns, ſupplies the material for the manufacture of powder, and two mills have been erected. A pottery alſo, as in ſome other villages, is eſtabliſhed. Various circumſtances relative to the commerce of this part of America are added, but the balance of trade with Europe is apparently unfavourable to it. The attempt to plant vineyards in Kentucky has ſucceeded very imperfectly.

On the ſouthern limits of Kentucky the "barrens" commence. Theſe are open grounds, dry, and ſometimes ſterile, where little is met with but partridges; and where one woman told the author, that ſhe had not ſeen a ſingle perſon for eighteen months. In ſome of theſe meadows, however, the graſs is high, and marks of fertility appear. Trees of different kinds, and flowering ſhrubs, are alſo ſcattered around. In this diſtrict, our author thinks that the vineyards ſhould have been planted, and he ſuppoſes that ſprings are at no great diſtance from the ſurface. The "barrens" are ſurrounded with a wood about three miles broad, which terminates in an impenetrable or, at leaſt, unpenetrated foreſt.

A general deſcription of Kentucky follows, for the greater part of which we muſt refer to the work. This province is about 400 miles in length, and 200 in breadth; and has been ſecurely

ſecurely ſettled only ſince 1783. About ten years afterwards it was admitted into the union as an independent ſtate. Ginſeng firſt appears in Kentucky, though more common in a more ſouthern climate. Our author ſuſpects that from twenty-five to thirty thouſand weight is annually exported, and more care is now taken to prepare it in the ſtate beſt adapted to the China market. The biſons have deſerted this part of the country, and migrated to the right ſide of the Miſſiſippi. Deers, bears, wolves, red and grey foxes, wild cats, racoons, opoſſums, and ſome ſquirrels, are the principal animals that remain. Turkeys, in a wild ſtate, are ſtill numerous. The cultivated productions of Kentucky are tobacco, hemp, European grain, chiefly wheat, and Indian corn. The laſt yields from 40 to 75 buſhels per acre. Eighty-five thouſand five hundred and ſeventy barrels of flour went, from the 1ſt of January, 1802, to the 30th of June following, from Louiſville to low Louiſiana: more than two-thirds of which was from Kentucky. A barrel contains the flour of five buſhels of corn, about ninety-ſix pounds. The culture of tobacco has been greatly extended. Hemp alſo is an increaſing article of commerce. In 1802 more than 42,000 pounds of raw hemp, and about 24,000 cwt. converted into cables, were exported. Flax is cultivated by many families. Rearing and taming horſes is a buſineſs now eagerly and advantageouſly followed, and horned cattle are bred in great abundance. Theſe, driven to the back ſettlements of Penſylvania and Virginia, ſupply the markets on the coaſt. Few ſheep are fed or fattened; but the hogs are very numerous; yet even in the woods they are not completely wild. Salt proviſions is another important article of commerce; and in the firſt ſix months of 1802, 72,000 barrels of dried pork, and 2,485 of ſalt, were exported. Poultry are rarely bred, from the injury they might do to the crops of Indian corn. Of the religious ſects, the methodiſts and anabaptiſts are moſt numerous. Education, even in theſe ſequeſtered regions, is carefully attended to.

Naſheville is the old town in Teneſſee, but has no manufactory or public eſtabliſhment. Every thing is very dear, as the boats are obliged to go above Pittſburgh on the Ohio, before they meet with the river Cumberland, on which Naſheville is built. The author ſtill approaches Carolina, in his progreſs to Knoxville; and in his journey paſſes the mountains of Cumberland, to which the name of the Wilderneſs is aſſigned. Theſe mountains divide eaſt and weſt Teneſſee, which, thus ſeparated, may probably become diſtinct ſtates. One of the branches of the Cumberland is ſtyled "Roaring River,"

River," from its numerous cafcades. The right bank of this River rifes from 80 to 100 feet in fome places, and we mention it particularly, fince it refts upon a bed of fchiftus, the firft inftance of this rock recorded in the author's obfervations. In the caverns in the neighbourhood, probably calcareous, extenfive aluminous maffes of confiderable purity are difcovered. M. Michaux now arrives within about 700 miles from Baltimore and Philadelphia, and about 400 miles from Richmond. We fhall, therefore, conclude our account of his journey, with a few remarks on Teneffee in general. This ftate is fituated to the north of Kentucky, between Ohio and the Alleganhy mountains. It is nearly fquare, its length exceeding its breadth only by about fixty miles in 300, its fhorteft diameter; and was admitted into the union as an independent ftate in 1796. It formerly was a part of North Carolina. Its river, the Teneffee, with the Holfton, has a navigable courfe for near 800 miles, interfperfed, during the fummer, with fhoals. It is not clofely inhabited; and its chief productions are cotton and iron: the foil is fat and clayey.

We have already offered our reafons or our apologies for the length to which our article has extended; and have reprehended, though perhaps without fufficient feverity, the grofs errors of the tranflator and printer. Another tranflation, with a map, would prove a valuable acquifition to the geographer, the fcientific enquirer, and the commercial fpeculatift; for though, as we have faid, we do not implicitly truft all the favourable repref entations, the great features of nature are carefully, and, we believe, accurately copied.

CXI. *Anecdotes of the Englifh Language; chiefly regarding the local Dialect of London and its Environs; whence it will appear that the Natives of the Metropolis and its Vicinities have not corrupted the Language of their Anceftors: in a Letter from Samuel Pegge, Efq. F. S. A. to an old Acquaintance and Co-fellow of the Society of Antiquaries, London.* 8vo. pp. 325. Price 6s. Nichols and Son, London. 1803.

THIS work was found among the papers of the late Mr. Pegge, and is given to the public, in the hope that it may anfwer the end of amufing them, which alone the author appears to have had in view. In compofing it, Mr. Pegge evidently laid down no fixed plan; and he has confined himfelf by no means very ftrictly to his profeffed object. Any anecdote or illuftration relative to a topic incidentally introduced, was a fufficient temptation and excufe for his rambling from his immediate fubject:—hence, though the work may have

have loſt ſomewhat of the dignity and importance which it would otherwiſe have aſſumed in the opinion of a rigid antiquary, it is rendered more acceptable and amuſing to the general reader. Indeed, it preſents ſuch a contraſt to the drowſy dryneſs which antiquarians ſeem to think as neceſſary to the genuineneſs of their writings, as ruſt is to a medal, or intelligibility to an inſcription, that we are afraid it will be rejected by them as ſpurious, or condemned as inſignificant, and will be turned over to ſuch as wiſh to be kept awake and intereſted while they read.

Mr. Pegge diſcovers a conſiderable degree of ingenuity in the mode he adopts to defend the local dialect of London and its environs. He contends, and has proved in moſt inſtances, that the Cockney adheres cloſely to analogy, or to ancient and long eſtabliſhed uſage in thoſe very words in which he is ſo much ridiculed. As philoſophers inſiſt ſo much on analogy, and as the utility, value, and propriety of every thing depends, in the opinion of antiquaries, on the number of years it can reckon, we do not ſee how either of theſe claſſes of men can object to the foundation of Mr. Pegge's defence of the Cockneys, unleſs, unfortunately, they ſhould diſcover, that language is entirely a matter of converſation, to which both analogy and antiquity muſt yield.

Before Mr. Pegge undertakes to defend the dialect of the Cockneys, he thinks it neceſſary to inveſtigate the origin and meaning of the term itſelf. Having examined and rejected the different etymologies of *Cockney*, generally given, he ventures to ſuggeſt, that it may be derived from the old French verb *coqueliner*, to fondle; and, in illuſtration of this meaning, he quotes a paſſage from Baret's Alvearie, who ſays, that a child which ſucks long, uſed to be called "A Cockney." But this meaning, though not this derivation, is given by Junius, in his Etymologicum Anglicanum, with which we are ſurpriſed that Mr. Pegge was not acquainted. The ſpecimen of French Cockneyſhip (Badauderie) which is quoted (p. 29) from the Menagiana, may be traced to Hierocles, in whoſe firſt witticiſm (Ἀστεῖα)* it occurs literally as given by Menage. Hierocles, or whoever was the author of the Facetiæ, is the lawful owner, as Dr. Ferriar has remarked in his comments on Sterne, of many jokes which are aſcribed to Joe Miller.

The pliable and fawning character of the French, even on a ſubject

* Theſe Facetiæ are publiſhed along with Hierocles' Commentary on the Golden Verſes of Pythagoras. London, 1654. 12mo. Moſt of them are given by Dalzell, in his Collectanea Minora.

a ſubject reſpecting which they are very proud and jealous, is well exemplified in the change of the word *Caroſſe*, from the feminine to the maſculine gender (p. 46.) Louis XIV. when about five years old, "on enquiring for his coach, happened to confound the ſex of it, by calling out, "Ou eſt *mon* caroſſe." The word was immediately transferred in converſation, and in all the dictionaries, to the maſculine gender.—The foregoing may ſerve as a ſpecimen of the anecdotes, which are introduced to relieve the unavoidable dryneſs of theſe verbal and etymological enquiries; and, even where they do not occur, the rambling manner of the author prompts and enables him to throw in a ſprightly or amuſing remark that is very ſerviceable in keeping off fatigue or liſtleſsneſs.

In defence of the Cockneys, in their conſtant uſe of redundant negatives, double comparatives, irregular preterites and participles; their phraſes, *fetch a walk, a few while*, &c. he brings forward not only etymology, but the direct authority of our old authors, particularly Shakſpeare; and ſtrenuouſly contends that the Londoners alone have adhered to the good old cuſtoms of our anceſtors, while thoſe who laugh at them, and pride themſelves on their language, have been guilty of groſs innovations. In the midſt of this light and ſportive defence we meet with ſeveral ingenious and happy illuſtrations. The Londoners' double ſuperlatives give riſe to the following remark:

"Now, the naked truth is, that theſe *ſuper-ſuperlatives* are all Saxoniſms, the modern prefix *moſt* being joined to the pure ſuperlative as an augmentation, inſtead of the ancient increment *alder* (Anglicè *older* or *greater*) which the Saxons uſed for the ſame purpoſe of enhancing the force of their ſuperlatives. *Alderleviſt Lord* (i. e. moſt dear) occurs in Chaucer's Troilus and Creſeide, Lib. iii. line 240; and even in Shakſpeare's Henry VI. Part 2. Act I. Sc. 1. we meet with *alderlieſeſt ſovereign* *. *Alder-firſt* and *alder-laſt* are to be found in Chaucer, denoting ſtrong contrarieties; for the terms *firſt* and *laſt*, being in themſelves extremes, may be conſidered as equally partaking of the nature of ſuperlatives. Dr. Skinner gives us *alder-beſt*, which tallies with Shakſpeare's *moſt-beſt*; and Mr. Sonmer agrees that *ealder*, *elder*, or *alder* (take which you pleaſe) are uſed adjectively."—(p. 96.)

With regard to the ſubſtitution of *learn* for *teach*, ſo very common, not only among the Londoners, but in many parts of

* Lief, leeve, leve, are the poſitives, which become ſuperlatives by being combined with alder; but alder-leviſt is a double ſuperlative.

of England, and almoſt general in Scotland, we may obſerve, that as the original meaning of the Saxon verb *learan*, included both *docere* (to teach), and *diſcere* (to learn), ſo it is very probable that before it became excluſively confined to the latter ſignification, it was uſed as a reflective verb;—*to learn myſelf:* ſince, even at preſent, the expreſſion, *I learned* Greek, by no means implies, *I was taught it*; but is more properly applied in caſes of ſelf-tuition. There is an evident difference, not ſufficiently attended to, between the expreſſions, I *learned* Greek, and I was *taught* Greek.

In page 200, the motto of William of Wykeham, "Manners makyth man," which has been ſo often quoted, and ſneered at as a proof of clowniſh ignorance, is defended on grammatical grounds. The Saxon verbs formed all the perſons of the plural in *iath* or *ath*, which in proceſs of time was changed into *yth* and *eth*, the latter of which is found in Shakſpeare, as a plural termination. Romeo and Juliet. Act V. ſc. 1.—If it can be ſhewn that the Londoners confine *for to* before the infinitive mood to its legitimate uſe, they may be defended on more ſolid grounds than mere analogy or ancient uſage. It ſeems ſtrictly proper to uſe the words *for to* before every infinitive mood, where intention or purpoſe is implied, or where the words, *in order to* may be prefixed: and, probably, the uſe of it before infinitives, in other caſes, is what Dr. Johnſon means by the *wrong uſe of it*, which has led refined writers to omit it in every inſtance. I *threatened to frighten him*, conveys a very different meaning from, *I threatened, in order to frighten him*, or *for to frighten him*. We ſhould ſay, I ſmiled *to* ſee him; but, I ſmiled *for to* encourage him. The Londoners have not only Shakſpeare and the French on their ſide, when they interpolate a reflective verb, as in the phraſes, "So ſays *me*, I," &c. "then away goes *me*, he," &c. but, if challenged by a claſſical ſcholar, they may appeal to the Greek language, in which μοι and σοι are often ſuperfluous; or, at leaſt, would be deemed and called ſo very plainly, and without any ſcruple, if they did not occur in a language in which the uſe of a double negative, of a plural noun to a ſingular verb, and of an infinity of unmeaning particles, are proper and elegant, merely becauſe they are found in it. From page 228 to 237, our author ſtrenuouſly defends the Cockney expreſſion, *I had not went;* and mixes with his defence ingenious and pleaſing illuſtrations of the irregularities of the words of the French, Italian, Spaniſh, &c. that correſpond to our verb, *to go*. The word *wend*, which he proves to have been commonly uſed in the time of Shakſpeare, is ſtill ſometimes met with in Scotland; it occurs in a paſſage added

added to the third edition of that beautiful poem, "The Sabbath," in which the baptiſmal rite of the church of Scotland is deſcribed.

"——— The infant is replaced
Among the happy band: they, ſmilingly,
In gay attire *wend* to the houſe of mirth,
The poor man's feſtival, a jubilee day,
Remembered long ———"

Mr. Pegge very charitably attributes the uſe of *went* as a participle, which he finds in ſome modern writers, to rapid writing or dictation; and as a proof of what the latter may produce, he gives the following anecdote, with which we ſhall take our leave of this deſultory and amuſing work, recommending it to ſuch as wiſh to trifle away an hour with a lively and not an uninſtructive companion.

"When Dr. Adam Littleton was compiling his Latin Dictionary, and announced the verb "*concurro*" to his amanuenſis, the ſcribe, imagining that the various ſenſes of the word would, as uſual, begin with the moſt literal tranſlation, ſaid,—'*concur*, I ſuppoſe, Sir;' to which the Doctor replied peeviſhly,—'*concur!* condog!' The ſecretary, whoſe buſineſs it was to write what his maſter dictated, accordingly did his duty, and the word *condog* was inſerted, and is actually printed as one interpretation of *concurro* in the firſt edition, 1678 (to be ſeen in the Britiſh Muſeum), though it has been expunged, and does not appear in ſubſequent editions."—(p. 238.)

CXII. *Eſtelle: A Paſtoral Romance. By M. de Florian; tranſlated by Mr. Marcy.* 12mo. Price 6s. Booſey. 1804.

FLORIAN was one the few writers, who with elegance and taſte have combined a paſſion for ſimplicity. He tranſfuſed, in his writings, his characteriſtic opinions and ſentiments; he has perpetuated his principles in his precepts, and bequeathed to poſterity not merely the memorial of his talents, but of his virtues.

Eſtelle is a Paſtoral Romance; a ſpecies of compoſition to which neither the critical obſervations prefixed by its author, nor the merit of the preſent work, have obtained our ſuffrage: to diveſt it of the artificial character is impoſſible. The only ſcenes and perſonages admiſſible in the paſtoral, are ſuch as exiſt alone in the imagination. In the map of human life, the fairy land of innocence and felicity is ſought in vain.

Eſtelle exhibits a lively picture of chimerical excellence. The ſcale of duties which it preſcribes is incongruous and

artificial. There is a fanaticiſm in morals as in religion, that inſpires leſs admiration than regret;—the ſacrifice of happineſs, if it be not made to juſtice, appears abſurd; and when we come to ſympathiſe, we begin to cenſure.

Eſtelle certainly affords no repreſentation of men or manners. It is a fancy piece, but the fancy piece of a man of genius. The loves of Nimerin and his ſhepherdeſs, the friendſhip of Roſe, the fate of Adelaide and of Iſidore, have all their appropriate beauties; but the author is moſt happy when he conducts his hero to the camp, and by a tranſition, as bold as beautiful, tranſports the reader from the peaceful paſtoral vale to the tented field. The animated deſcription of the combat between the Caſtilian Mendoza, and Gaſton de Foix, breathes all the ſpirit of romance and chivalry:

"As ſoon as Aurora had opened the gates of the eaſt, the ramparts of Niſmes were crowded with ſoldiers;—the tops of the amphitheatres, the roofs of the temples and houſes, were covered with a multitude of people. The Spaniſh lances glittered on the ſummit of the Tourmagne; different poſts of French or Caſtilian troops occupied the ſurrounding hills; and the diſtant mountains were thronged with the inhabitants of the country, who, with uplifted hands to heaven, implored its aſſiſtance for their defender. At the appointed hour, the Spaniards quitted their camp, covered with glittering coats of mail, which reflected the rays of the ſun; they marched with the utmoſt regularity into the plain, and ſlowly ranged their battalions, briſtling with ſpears; a profound ſilence reigned amongſt them; immoveable in their ranks, occupied only in obeying, they ſaw only their chiefs; valour and haughtineſs ſeemed painted on their ſun-burnt countenances; a noble and auſtere gravity tempered their warlike ardour.

"The French quitted their tents; their light battalions ran and formed themſelves oppoſite their enemies. Chiefs and ſoldiers mixed together. The equality of courage, freedom, and national gaiety, rendered them all companions, reſting negligently on their lances. They ſeemed as if aſſiſting at an entertainment; without hate as without fear, they ſmiled at their enemies, informed them that Gaſton was invincible, and ſeemed to lament Mendoza for having provoked the young hero. The Caſtilians ſhuddered and were ſilent; the French laughed and ſung. But ſoon Mendoza made his appearance, mounted on a ſtately courſer of Andaluſia, which, curbed by his maſter's hand, ſcattered around the foam with which he whitened his golden bit. Jewels ſparkled on his armour; a plume of red feathers ſhaded his helmet; and a ſcarf of the ſame colour ſupported his glittering ſword. He advanced gravely, with a haughty air, ordered the barrier to be opened, left his ſteed at the entrance, and, walking about, waited for Gaſton. This prince approached on full gallop; white plumes waved on his

his head; his armour of poliſhed ſteel ſhone brighter than the diamond! On his ſhield was ſeen an amorous cypher; the ſame cypher was embroidered on his ſplendid ſcarf. Swift as the lightning he flew, arrived, and leaped to the ground; ſaluted Mendoza, and demanded the ſignal. The trumpets ſounded, and the two champions, with ſword in one hand and dagger in the other, furiouſly began the attack. Gaſton, more impetuous than his valiant adverſary, made immediately four thruſts at him, which were all parried. Mendoza, in his turn, then preſſed Gaſton, pretended to aim a thruſt at his face, and then rapidly dropping his ſword under that of his antagoniſt, he reached his ſide; the blood inſtantly guſhed out. At this ſight, the French turned pale; the Spaniards uttered a cry of joy. But the ſkilful Gaſton, at the moment in which he was ſtruck, turning away his body, made, by this movement, the wound but ſlight; and, lunging forth his left arm, thruſt his dagger at his enemy's neck. The dagger broke againſt the coat of mail, but the blood of Mendoza did not leſs ſtain his arms, and the French, in their turn, anſwered to the ſhout of the Caſtilians. Gaſton had now only his ſword;—Mendoza ſaw this and threw away his poignard. 'Prince,' ſaid he, 'I deſire no advantage; let our arms be equal as well as our valour.' As he ſpoke theſe words, he preſſed on Gaſton, and aimed a blow at his head, which made the hero ſtagger. Gaſton fell back a ſtep or two, ſprung on one ſide, and, uniting all his ſtrength, ſtruck his ſharp ſword upon the Spaniard's helmet. The broken helmet rolled in the duſt; Mendoza himſelf touched the earth with his left hand; but he raiſed himſelf more terrible than ever. 'Stop,' cried Gaſton to him 'the danger is not equal.' He ſpoke, unlooſed his helmet, caſt it from him, and continued the combat. The two armies, filled with admiration, trembled for their valiant chiefs; their heads were no longer defended but by their ſwords; and their multiplied attacks inſpired with terror the braveſt ſoldier. When ſuddenly a courier approached, who advanced towards the liſts with all the ſpeed with which his horſe could carry him, and called out to the two heroes to ſtop. At his cries and thoſe of the two armies, Gaſton and Mendoza, ſurpriſed, ſuſpended their combat. The courier, in the name of the king of France, commanded the barrier to be opened, and delivered a letter from Louis to Gaſton. The prince having read it, caſt away his ſword. 'No more of war,' cried he; 'our monarchs ceaſe to be enemies; Germaine, my ſiſter, marries your Sovereign, and becomes the guarantee of a firm and laſting peace between Louis and Ferdinand. To me, above all, this peace is dear. I prefer the friendſhip of Mendoza above the glory even of having reſiſted him.' He ſaid; and the Spaniſh hero, moved by ſo much courteſy, wiſhed to kiſs, with reſpect, the hand of the brother of his queen. Gaſton embraced him; and the two warriors quitted the liſts, to proclaim peace."

The tranſlation is executed with conſiderable ability. The tranſlator has failed chiefly in the poetical part of his performance, in which he falls far ſhort of the ſpirit and delicacy of the original.

CXIII. *Sermons, and other Miſcellaneous Pieces. By the late Henry Hunter, D. D. Miniſter of the Scots Church, London Wall. To which are prefixed, a Biographical Sketch of his Life, and a Critical Account of his Writings.* 2 Vols. 8vo. pp. 760. 18s. in Boards. Murray, London. 1804.

WE learn from the biographical ſketch prefixed to theſe volumes, that their author (already known to the world by his Sacred Biography, and other publications) was the fifth child of David and Agnes Hunter, and was born at Culroſs, in Perthſhire, on the 25th day of Auguſt 1741. From the place of his nativity, he was removed at the age of thirteen to the Univerſity of Edinburgh, where his proficiency in literature ſeems to have been conſiderable, as he was appointed, when only ſeventeen, tutor to Mr. Boſwell, a gentleman ſtill living, and at preſent one of the lords of the ſeſſion. From this ſituation, however, he was ſoon recalled by the illneſs of his father, whom he attended with exemplary care and affection, until his death, an event which took place about four months afterwards. On the deceaſe of his parent, he undertook to ſuperintend the education of Lord Dundonald's ſons. How long he continued in that office, is uncertain; but in May 1764, he received his licenſe to preach the goſpel: an appointment he took not on himſelf without ſome painful ſtruggles, occaſioned by a fear that he might prove unworthy of the ſacred character he was about to aſſume. In the month of January 1766, he was choſen and ordained miniſter of South Leith; and in the following May he married Miſs Margaret Charters, daughter of the Rev. Thomas Charters, miniſter of Inverkeithing. After a reſidence of about three years at Leith, he was tempted to viſit the metropolis of this kingdom, where he regularly officiated at ſeveral Scotiſh meeting-houſes, particularly thoſe of Swallow-ſtreet and London Wall, of which latter he undertook the regular charge on the 11th of Auguſt 1771. In the year 1784, Dr. Hunter firſt appeared before the world in the character of an author, by the publication of two volumes of his Sacred Biography. The plan of this work he had conceived, we are told, when young; and ſo favourable was the reception it experienced, as to encourage him to extend it to ſeven volumes. Previous, however, to the publication of the latter part of this work, accident introduced him to an acquaintance with a French edition of Lavater's Phyſiognomy. 'Whatever opinions Dr. Hunter embraced, he embraced warmly.' He was ſtruck with the novelty and originality of thought diſplayed in the eſſays of that writer; he became an enthuſiaſt in the cauſe;

and determined to tranſlate them into Engliſh. The ſame ardent ſpirit which had induced Dr. H. to adopt this ſcheme, prompted him to make a journey to Zurich, for the ſake of a perſonal interview with Lavater. In Auguſt 1787, he accordingly repaired thither. It might have been reaſonably expected, that a proceeding ſo romantic would have been conſidered by Lavater as no common compliment to him. But he did not receive our countryman with that frankneſs or generoſity to which ſo diſtinguiſhed a mark of reſpect ſeemed fairly to entitle him. Lavater was jealous of Dr. H.'s undertaking, and thought the Engliſh tranſlation likely to injure the ſale of the French edition, in which he was intereſted. By degrees, however, his ſcruples were overcome, and he finally opened himſelf to the Doctor without reſerve. In a letter, written by the latter gentleman from Bern, a portrait of Lavater is drawn, and a deſcription of their laſt interview is given. This we conſider as a curious literary morſel, and we ſhall make no apology for tranſcribing it into our journal.

"I was detained the whole morning by that ſtrange, wild, eccentric, Lavater, in various converſations. When once he is ſet agoing, there is no ſuch thing as ſtopping him, till he *run* himſelf out of breath. He ſtarts from ſubject to ſubject, flies from book to book, from picture to picture; meaſures your noſe, your eye, your mouth, with a pair of compaſſes; pours forth a torrent of phyſiognomy upon you; drags you, for a proof of his dogma, to a dozen of cloſets, and unfolds ten thouſand drawings; but will not let you open your lips to propoſe a difficulty: crams a ſolution down your throat, before you have uttered half a ſyllable of your objection. He is meagre as the picture of famine; his noſe and chin almoſt meet. I read him, in my turn, and found little difficulty in diſcovering, amidſt great genius, unaffected piety, unbounded benevolence, and moderate learning; much caprice and unſteadineſs; a mind at once aſpiring by nature, and grovelling through neceſſity; an endleſs turn to ſpeculation and project;—in a word, a clever, flighty, good-natured neceſſitous man. He did not conceal his dread of my Engliſh tranſlation, as he thinks it will materially affect the ſale of the third and fourth volumes of his French edition, one of which is actually publiſhed, and the other in the preſs.—(p. xxi. & xxii.)

On his return from this extraordinary viſit, the work was proſecuted with unabating ardour, of which the firſt number appeared, in a very ſplendid form, in January 1789. Of tranſlating, Dr. H. appears to have been fond; for we are informed that his ſhare of the above undertaking having been completed before the other parts were ready for publication, he entered on a tranſlation of Euler's Letters to a German Princeſs, which however did not appear until the year 1795. In

In the ſame year, he gave to the world a verſion of St Pierre's Studies of Nature, and two volumes of Miſcellaneous Sermons. In the ſucceeding year, ſtill purſuing the work of tranſlation, he publiſhed "Sermons by Saurin," in one volume. A taſk, ſays his biographer, for which he was peculiarly qualified; Saurin being a preacher whom he had cloſely ſtudied. In January 1797, a Mr. Fell began a courſe of lectures, at London Wall, on the Evidences of Chriſtianity, which being interrupted by the death of that gentleman, Dr H. was requeſted to complete the deſign. With this requeſt he complied, and in the next year publiſhed the whole in one volume, to which he prefixed a biographical ſketch of Mr. F.'s life. Dr. Hunter's conſtitution had been before conſiderably undermined by the death of ſeveral branches of his family, ſome of whom had died under circumſtances peculiarly affecting. But his mind appears to have received the deepeſt wound from the loſs of his ſon Thomas, who died in 1800, at Montego Bay, in Jamaica, at the age of twenty-three. He was a youth, we are told, of conſiderable promiſe, and had ſhown a variety and extent of talents in different compoſitions; ſome of which have appeared in periodical papers, others ſtill remain in the hands of his family. Although theſe events did not prevent the Doctor from publiſhing in the ſame year (1800) a tranſlation of Caſtera's Memoirs of the Empreſs of Ruſſia, together with the ſeventh volume of his Sacred Biography, yet the ſtruggle they occaſioned were fatal to his conſtitution. On Sunday, the 20th of June 1802, he was ſeized with a ſudden faintneſs, and the Sunday fortnight following with a return of the ſame complaint. No particular danger, however, was apprehended until the 18th of September, when, having engaged to meet a party of friends at Greenwich, he ſpent ſome time in walking on the damp graſs and on the banks of the river. He complained in the evening and the enſuing day of violent pains in his breaſt and ſide. This did not deter him from attempting to adminiſter the ſacrament to his flock on the 26th day of the ſame month, a ceremony with which he was unable to go through. His illneſs increaſing, he was adviſed to try the effect of a change of air, and accordingly he ſat off for Bath on the 8th of October. From this place he was directed, on the 18th, to remove to Briſtol; where, completely worn out by the rapid progreſs of his decay, he died on the 27th of the ſame month, in the ſixty-ſecond year of his age.

The miſcellaneous pieces contained in these volumes conſiſt of ſome addreſſes preparatory to the adminiſtration of the ſacrament, prayers, a few funeral pieces, and an addreſs to a friendly female ſociety. Theſe are not of ſufficient importance

to detain us; we shall therefore confine our observations to the sermons themselves, which are thirty-four in number, and are on the following subjects:—1, The christian traveller towards Zion:-2 and 3, On perseverance in religion; 4, On the instruction of the young and ignorant; 5 and 6, On the nativity of Christ; 7, On the humiliation of Christ; 8, On Peter's address to Jesus at the mount of Transfiguration; 9, On the last supper; 10, On the death and resurrection of Jesus Christ; 11, On the resurrection; 12, Christ with the disciples at Emmaus; 13, On the intercession; 14, The perpetual presence of Christ with his disciples; 15, On the faith of St. Stephen; 16, The believer wishing for the coming of Jesus; 17, On a happy eternity; 18, The reciprocal duties of a minister and his people; 19, On the ministerial character; 20, To seafaring men; 21 and 22, On purity of conscience; 23, The exceeding riches of God's grace; 24, The promises of God an incitement to holiness; 25 and 26, On the parable of the fig-tree; 27, On seeking the kingdom of God; 28, On love to Christ; 29, On the duty of praise; 30, On salvation by grace; 31, On returning to God; 32, On affliction; 33, On the certainty of death; 34, The christian traveller towards Zion.

It has been objected to the best English divines, that with great professional knowledge and profound learning, added to abilities naturally commanding, they have not been successful in their compositions for the pulpit. These have been said to be generally deficient in eloquence; calculated to satisfy the serious enquirer, but not to arrest the attention of a common audience. Without entering in this place into the merits of the question, it may suffice to say that Dr. Hunter seems to have assented to this opinion; and, in consequence, has aimed rather at interesting the heart by animated appeals to the feelings, than at subduing the understanding by the depth of his disquisitions. A specimen of his manner will best explain our meaning: we will transcribe therefore a passage from his fifth sermon—On the Nativity of Christ.

"Was ever wonderful event related with such charming, touching simplicity? Was ever object so affecting presented to the human mind? Let us turn aside a little, to consider it. Behold majesty fallen! royalty in indigence and rags! the issue of David, king of Judah and Israel, in Bethlehem the city of David, destitute of the ordinary accommodations of an inn!

"A delicate woman, forced, in the very close of pregnancy, from her home; constrained to undertake a long and painful journey, unpossessed of almost every thing that could alleviate its fatigue and distress; advancing by long and painful degrees to the residence of her fathers—but not to repose exhausted nature in the lap of ease,

not to depoſit the anxieties of approaching child-birth in the boſom of a fond mother; not to preſent to the world the heir of a throne in the ſtate and ſplendour of kings—but to know the heart of a ſtranger, but to feel the bitterneſs of neglect, but to be ſtabbed with the dagger of inhumanity. "There was no room for them in the inn." The inevitable hour overtakes her—the days are accompliſhed, that ſhe muſt be delivered. "And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling clothes, and laid him in a manger." Common humanity intereſts us in all this: but when we conſider, who is this child born, this ſon given, every chord in our frame is touched, every power of imagination is awakened, our hearts burn within us—reaſon expatiates, ſoars, trembles, ſinks, overwhelmed, confounded. "Without controverſy, great is the myſtery of godlineſs—God was manifeſt in the fleſh." What extremes united! what a ſpectacle of wonder to angels and men! who "can, by ſearching, find out God? who can find out the Almighty to perfection? O the breadth and length, O the depth and height of the love of Chriſt; it paſſeth knowledge." An event which preſented the world with an union ſo aſtoniſhing, behoved to be marked with correſponding characteriſtics of ſplendour and obſcurity, of magnificence and meanneſs. Accordingly, univerſal nature announces the appearance of its God, while poverty and depreſſion attempt to conceal the man.

"I ſhall endeavour to ſelect and contraſt a few of thoſe ſtriking circumſtances which attended the birth of the Saviour of the world—which adorn and illuſtrate that glorious era, that "beginning of days," that "fulneſs of time," when the Son of God, for our ſalvation, became the ſon of man.

"I, Then, I behold the Man Chriſt Jeſus lying hid in the reputed ſon of the carpenter, adorned with no hereditary honours, introduced with no trumpet ſounding before him, with no herald proclaiming a pompous catalogue of lofty titles, and advancing a claim in his behalf, to a place among the gods of the earth—but in the very vale of obſcurity, unknown, unheeded of men—an outcaſt from ſociety—expoſed to all that hard-heartedneſs and indifference make ſilent indigence to ſuffer. Who cares about a new-born infant in a ſtable at Bethlehem of Judah; whoſe parents are ſo unconnected, that not a houſe in the city will open to let them in; and ſo poor, that the ſtern publican frowns them unfeelingly from his door? The city itſelf is now of no account—the very nation is well nigh diſſolved—the glory is departing, to return no more for ever. But on the other hand, I ſee the whole Roman empire in motion—I ſee Auguſtus Cæſar, by his decree, agitating the world—the greateſt prince on earth, unknowingly, undeſignedly, employing his authority in the ſervice of that neglected babe in yonder manger—the maſter of imperial Rome conſtrained to do homage at the feet of the infant Jeſus. I ſee the nations ſtirred together—I ſee myriads upon myriads haſtening every one to his place—I ſee the heart of Auguſtus ſwell at the apprehended greatneſs, opulence, populouſneſs, of his immenſe dominions: and for what end is all this? Chriſ-

tians, that ye might have ſtrong conſolation; that ye "might know the certainty of thoſe things wherein ye have been inſtructed;" that it might be aſcertained to all generations, when, and where, and in what circumſtances, the Captain of our ſalvation made his entrance on the grand theatre of the world—that the circumſtances of one family, amidſt all the families of the Roman empire, might be known univerſally and recorded for ever. O mighty Cæſar, thou haſt not attained thy own deſign, but thou haſt executed the decree eternal. Thou haſt not been able to tranſmit to poſterity the number of thy ſubjects, the ſplendour of thy triumphs, the wealth of thy provinces, the glory of thy kingdom—but, without intending it, thou haſt conveyed to the human race, knowledge infinitely more intereſting and important; namely, that in the days when God raiſed thee to the throne of the world, he ſent forth his own ſon to ſave the world. Behold one diſplay of the majeſty of God—of the humbleneſs of the man.

"2, While the earth is withholding from its Lord, when he appeared in the likeneſs of ſinful fleſh, its common produce, or diſpenſing it in the ſcantieſt meaſure and homelieſt form—while Judea, the land of his nativity, is treating him as an alien—while the great and the wiſe of his own nation are too buſy, or too careleſs, to attend to the times and the ſigns—while Herod is aiming a direct blow at his life—behold the face of heaven is changed, his ſtar appears in the eaſt, a new created light, not moving in the direction, nor according to the ſtated tenour of the other heavenly bodies, but kindled on purpoſe, in motion or at reſt, according to a law of its own, and which, after having marked out the place where the young child was, is for ever extinguiſhed. Behold a foreign land is preparing for him its peculiar treaſure, and pours its gold and frankinceuſe and myrrh at his feet—behold the wiſe and the great are ſummoned from afar, to acknowledge and to worſhip him whom all nature pointed out, whom all nations deſired—behold Egypt ſhelters the perſecuted infant from the wrath of an incenſed king. Wretched prieſts, and lawyers, and ſcribes of Judah, ye remain in darkneſs, through exceſs of light! He comes to his own, and his own receive him not.

"Wretched philoſophers of Greece, by wiſdom ye knew not God! the doctrine of a Saviour in an humble form is to you fooliſhneſs. Wretched Herod, to think of cruſhing him whom ancient prophecy exalted to the kingdom. Happy ſages of the eaſt, occupied in the ſtudy of nature, and nature's laws, that you may attain the knowledge and love of nature's God! I behold you leap for joy at ſight of the new-born ſtar—ye are not diſobedient to the heavenly viſion—ye follow the ethereal guide, and are rewarded with a ſight of your Saviour and your Lord. Bleſſed Jeſus! in thy ſubmiſſion to the contempt of Jews and Greeks, I ſee the humility of the man, who "made himſelf of no reputation,"—in thy acceptance of the adoration of eaſtern magi, the majeſty of "him who thought it not robbery to be equal with God."

On

On a careful perusal of these volumes, we have met with many passages that have afforded us considerable pleasure. Some indeed rise to a degree of eloquence which is not usually found in compositions of this kind. But we must at the same time confess that an attachment to the French school, in conjunction with an imagination naturally warm, has frequently betrayed Dr. Hunter into a style which our judgment condemns. Some of his pieces, particularly those contained in the first volume, are too much crowded with metaphors, apostrophes, and personifications: in some instances, if there is not ranting, there is something which very much resembles it. We must also be permitted to remark, that in the management of the metaphor our author is not always happy. For instance: "For what is the plain and audible *voice* of that *sight*." Vol. i. 283. "It" (the grave) "is only serving the purpose of a *refiner*, and while it means to destroy and *pull down*, it is enforced *to renew and build up*." Such a mixture of metaphors is evidently improper. Our author should either have adopted, in the first instance, one taken from architecture, or should have continued that derived from the art of refining, throughout the sentence. The same observation may be extended to the following passage also:—"There are *two stocks into which men are engrafted*, the stock of nature, the old man, which is corrupt according to the lusts of the flesh; and the stock of Christ, the second Adam, the new man, which, after God, is created in righteousness and true holiness; and according as we are *built upon* the one or other of these *foundations*, will be the *fruit* we produce." Here propriety clearly requires "*according as we are engrafted into the one or the other will be the fruits*," &c.

We must also enter our protest against the profusion of compound words which we have met with in this publication; such as 'sight-saving,' 'soul-alarming,' 'heart-plagues,' 'care-eaten.' We must enter it likewise against the custom of converting substantives into adjectives; for instance, '*Pisgah* view,' '*dunghill* beggar,' 'Old *Testament* worthies,' '*creature* worship.'

A further imperfection, which has struck us in our examination of these volumes, is, the grammatical errors by which many sentences are disgraced. We shall mention a few only—"In behalf of a favourite tree, *of which*, though for the present barren, he still would entertain good hopes *of*. Vol. ii. 140.—"Eye hath not seen, ear hath not heard, neither *hath it* entered into the heart of man *the things* which God hath prepared for them that love him." p. 98. We were inclined at first to consider this as a typographical error, but we were convinced

it was no miſtake of the preſs, by the following paſſage, which occurs at p. 184. "Eye hath not ſeen nor ear heard, neither *hath* entered into the heart of man *the things* which God hath prepared for them that love him." We could add largely to this liſt, but we ſhall content ourſelves with one inſtance more, in which Dr. H.'s want of grammatical preciſion has given a meaning to a paſſage directly the oppoſite of that intended by the writer.

"It is a very peculiar weakneſs of human nature, to imagine it a mean thing to renounce an opinion we have once entertained; whereas, in reality, nothing diſcovers more genuine greatneſs of mind than the *contrary* conduct."—(Vol. ii. p. 131.)

As the ſentence now ſtands, it is abſolute nonſenſe; if it means any thing, it muſt mean that the contrary conduct to that of acknowledging our errors conſtitutes greatneſs of mind. The author ſhould certainly have written, 'than *this conduct*.' It muſt not be concealed, moreover, that the frequent catachreſis of *would* for *ſhould*, and *will* for *ſhall*, ſounds very harſhly to the ears of a South Briton. For inſtance:—"For while we pray unto God, lead us not into temptation, we *will* certainly endeavour to avoid temptation; while we pray for ſtrength to overcome ſuch and ſuch a corruption, we *will* naturally ſet ourſelves to mortify and ſubdue it; while we pray for the conferring ſuch and ſuch a grace, we *will* certainly make it our buſineſs to acquire it; while we pray for our brethren of mankind, we *will* thereby learn that univerſal charity and benevolence which are ſo ornamental to a Chriſtian."—(Vol. ii. p. 223.)

On theſe and ſimilar defects, however, we forbear to enlarge, both becauſe theſe ſermons did not receive their author's final corrections, and becauſe they were not originally intended by Dr. Hunter to meet the public eye. The firſt of theſe reaſons is indeed invalidated by the editor's declaration—"That Dr. H. always wrote with care, and ſeems ſo completely to have modelled his ſentences before he committed them to paper, that ſcarcely a *typographical* error appears in his manuſcripts: (Here, by the way, we muſt aſk this writer to explain how a *typographical* error could poſſibly appear on the face of that which never was ſubjected to the operation of types.) But the ſecond reaſon diſarms criticiſm at once; although we muſt obſerve, that if relatives, or others, into whoſe hands the papers of deceaſed writers fall, think proper to publiſh what the latter never intended for publication, it becomes an indiſpenſable duty in them to remove groſs and glaring imperfections. This is not to take a liberty with the productions of others,

others, it is merely to do an act of juſtice to their credit and reputation.

We ſhall conclude our account of the volumes before us with the opinion which one of Dr. H.'s friends has given on his general character as a writer. It will be found, in ſome degree, to ſupport and confirm our own.

"The improvement of his hearers, in the common intercourſe of life, is always preferred to acquiring for himſelf the praiſe of a profound theologian. Controverſy he rarely touches upon; but ſeems more anxious to induce his hearers to *confirm* (conform) their practice to thoſe tenets which, as Chriſtians. they already profeſſed to believe. He endeavours to excite attention, by engaging the imagination; he ſtrives to produce his effect by impreſſing the heart. It might be ſaid, that at times his ſtyle is more adapted to actual delivery than to peruſal in the cloſet; that his bold figures and warm exclamations, which produced ſuch effect, when accompanied by his impreſſive manner, are in danger of not equally carrying along with them the cool and collected reader."

ART. CXIV. *Fair Propoſals for raiſing an Annual Sum of Money for the Uſe of Government, by way of Licenſes to be granted to the Proprietors of Boarding and Day Schools; and further Remarks adverting to the Danger that may ariſe to the Proteſtant Religion, from ſuffering the Emigrant French Clergy to undertake the Tuition of Britiſh Children. By a Member of the Honourable Society of the Middle Temple.* Price 2s. Budd and Richardſon. London. 1805.

THE author of this pamphlet, indignant at the ignorance and impudence diſplayed by the maſters of many ſchools in the vicinity of the metropolis, of which he gives ſome notable ſpecimens by the republication of certain curious advertiſements, calls loudly for the interference of the legiſlature to put a ſtop to this ſerious evil. With this view he propoſes, in the firſt place, that no one be permitted to exerciſe the office of a teacher of youth, until he has obtained a certificate of his qualifications from perſons of undoubted abilities, legally appointed to conduct the requiſite examinations. 2dly, That the number of pupils to be entruſted to the care of theſe "approved good" maſters, ſhould be limited by act of parliament. 3dly, That upon every day ſchool in the kingdom ſhould be levied a tax of three guineas, and upon every boarding ſchool a tax of five guineas per annum. He tempts the cupidity of our miniſter of finance by promiſing to raiſe from this ſource an annual revenue of nearly £.50,000. But, not content with this handſome addition to the public revenue, he

he moreover propoſes to levy a poll-tax on dancing and muſic maſters, and all private inſtructors. Why drawing-maſters, and fencing maſters, drill ſergeants, and inſtructors in pugiliſm, are to be exempted from the operation of theſe new impoſts (as is implied by their not being enumerated among the objects of taxation), we cannot aſſign any plauſible reaſon, unleſs peradventure they eſcaped the penetrating eye of this unfledged financier.

The remainder of this work is occupied by complaints againſt a formidable nuiſance lately eſtabliſhed in the pariſh of St. Pancras in the ſhape of a ſchool, conducted by a French emigrant prieſt. "This reverend gentleman," ſays our author, "is apparently of a very benevolent diſpoſition, and charitably invites the poor of the neighbourhood to ſend their children for inſtruction, which he not only beſtows gratuitouſly, but abſolutely clothes many, and frequently feeds all of them. As theſe children conſtantly attend the Catholic chapel, will the ſuſpicion be conſidered as illiberal, that, under this maſk of charity and benevolence, are hidden deſigns injurious to the Proteſtant religion; and that the renewal of thoſe horrid ſcenes which diſgraced the reign of the bloodthirſty and inhuman Mary, would not be unacceptable to the lovers of her memory and the followers of her religion?"

The want of logic diſplayed in this paragraph would move our ridicule, did not its unfeelingneſs excite in our minds a ſtronger emotion. A Roman Catholic prieſt feeds the hungry, clothes the naked, and inſtructs the ignorant; *ergo*, the lovers of Queen Mary's memory would imitate her barbarous practices!—This is contemptible. But the ſentiment which he evidently intends to convey, though he has obſcured it by his want of preciſion, viz. that all Roman Catholics are advocates for fire and faggot, is atrocious. After all, it appears, from our author's own acknowledgement, that the venerable biſhop of London has been appriſed of the proceedings of this inſinuating perſecutor; and we doubt not he has inſtituted the proper enquiries. We firmly believe that to his enlightened zeal the religious intereſts of his dioceſe may be very ſafely entruſted; and we ſhall conclude the preſent article by whiſpering in the ear of this volunteer chancellor of the exchequer, that were an impoſt laid on the authors of crude pamphlets, he would in our opinion find it impoſſible to make out a title to an exemption.

ART. CXV. *A few Obſervations tending to expoſe the Unfairneſs of ſome Cenſures on the Character of David Sands, in a Publication called a Narrative of Events that have lately taken place in Ireland among the Society called Quakers.* Price 3*s*. London. 1804.

OF the publication alluded to in the above recited title page, we gave an account in our Review for May 1804. In that work David Sands is repreſented as having given an occaſion, by the peculiarity of his opinions, to a dangerous ſchiſm among the ſociety of Friends. The author of the preſent pamphlet complains that the ſentiments of the aforeſaid David have not been fairly repreſented; and charges the compiler of the narrative with hereſy and covert infidelity. We do not feel any inclination to intermeddle in this affray, which has unfortunately taken place among the preachers of peace; but, ſpeaking in the character of ſpectators, we cannot but teſtify, that whilſt we obſerve much calmneſs and deep reflection, and an engaging ſpirit of toleration, on the part of the author of the narrative, his impugner evinces no ſmall degree of paſſion and rancour.

ART. CXVI. *A Guide to Heaven: ſeriouſly addreſſed to all who believe the Goſpel to be the Word of God. By the Reverend Charles Sleech Hawtry, A. B. Vicar of Widſton, Monmouthſhire.* 12mo. pp. 172. 4*s*. in Boards. Rivingtons. London. 1805.

AS the title of this little volume is calculated to give but a very vague idea of its contents, we ſhall juſt inform our readers that it contains a collection of texts arranged under the following heads, viz. Forgiveneſs and Mutual Love: The Duty of Prayer: On Covetouſneſs and Worldly-mindedneſs: Temperance and Chaſtity: Humility: Juſtice, Honeſty, and Truth: Swearing and Blaſphemy: Repentance: Sacrament of the Lord's Supper: Charity to the Poor: Fortitude in Adverſity: Conjugal Love: Parental and Filial Love: Maſters and Servants: Obedience to Governors: Conduct of the Clergy.

With the laudable motive of enforcing the neceſſity of practical obedience to the precepts of Chriſtianity, and to place them in the moſt forcible point of view, our author has collected them from the different parts of the ſacred volume in which they are diſperſed. The idea is certainly a good one, but the *application* affixed to each of the diviſions under which the different texts are arranged, might in general have been as well omitted.

ART. CXVII. *Our Country: A Poem.* 8vo. pp. 22. Hatchard, 1804.

THIS production is addreſſed to the Volunteers; and they well deſerve the compliment. Of its poetical merit we cannot ſpeak ſo highly as of its patriotiſm: yet the following are not ſpiritleſs lines, addreſſed to the bloody tyrant who has ſo long threatened us with invaſion:

" Ere within thy raging ſoldiers' arms
One ſtruggling virgin yields her bluſhing charms,
Thouſands muſt periſh of our warriors' train,
And gaſping Gauls innumerous load the plain,
Ere thy proud hand our Monarch's ſceptre bear,
And from his brows the golden circle tear,
A million free-born heroes, bath'd in gore,
Our nobleſt bulwark, ſink upon the ſhore.
But how *they'll* fall thy conſcious ſoul ſuggeſts—
The undaunted valour of our freemen's breaſts,
The vigour of their arms, thy flight atteſts:
When late thy troops, near Acre's ſandy beach,
Ruſh'd to attack the town, and *paſs'd the breach*,
Firm as Leonidas great Sydney ſtood,
And ſtopp'd thy plundering march, thy courſe of blood.
Ev'n now my ſight beholds his *lifted arm*:
Though horror frowns aghaſt, his *mind is calm*.
Around the Turks his ardent eyes he rolls,
And darts a flood of valour through their ſouls:
They riſe,—they conquer! Fill'd with dark diſmay,
Thy vaunting legions backward trace their way.
Though lightnings glare, and thunders ſwell the *ſtorm*,
If freedom *warm* the breaſt, WHAT CANNOT *man perform*?
" Such are thy preſent foes; and ſuch require
A world in arms, whole ranks *inflam'd with fire*.
Let Holland, Spain, and Italy combine,
With numerous armies to extend thy line;
Let flaviſh Europe countleſs hoſts prepare
To whelm our country *in a flood of* war;
Yet, we will meet thee;—Britons ſcorn to fly:—
Free we were born, and *free reſolve to die*.
From Albion's ſhores thy vanquiſh'd ſquadrons hurl'd,
Shall *prove a dread, a terror* to the world."

The anonymous writer of " Our Country," we may well ſuppoſe capable, if he be of the clerical order, of producing a good occaſional ſermon, as ſuggeſted by the preſent conjuncture of affairs: but it is not every lover of his country, however ardent his feelings, or energetic his expreſſions, that has a claim to the diſtinction of a poet. The author before us is very bold in calling his effuſion a Poem. The verſes we have

quoted

quoted are by far the beſt of the performance: yet, though not "ſpiritleſs," as we have ſaid, how glaringly exceptionable are they in many reſpects! *Arm* and *calm* rhymes? There is an inſtance of the bathos, alſo, above, equal to the celebrated couplet—

> "And thou, Dalhouſy, the great God of war,
> Lieutenant-colonel to the Earl of Marr."

ART. CXVIII. *Illuſtrations of Scriptural Characters; from the Four Goſpels. By the Rev. R. Polwhele, Vicar of Manaccen, Cornwall.* 8vo. pp. 111. Price 3s. 6d. Cadell and Davies, London. 1804.

THE following extract will be admitted as a fair ſpecimen of a publication which does no diſcredit to our author's former works:

"If doctrines, though perfectly original, yet harmonizing with the ſenſibilities of man; though pure as the heaven of heavens, yet ſuited to the frailneſs of mortality;—if ſuch may be conceived to argue a divine revelation, the doctrines of the Goſpel carry in themſelves the moſt indiſputable evidence of the ſource whence they ſpring. Among theſe, repentance and forgiveneſs of ſins were new to the world, as the miracles that accompanied their promulgation; yet they every way correſpond with our feelings, and ſpeak to our ſenſe of imbocility. In the character of Mary Magdalene, the doctrines of repentance and forgiveneſs of ſin are illuſtrated with a force and beauty that claim our admiration. Mary Magdalene had been a notorious ſinner: ſhe was the woman out of whom went ſeven devils; and ſhe was, afterwards, as diſtinguiſhed a ſaint. Her portrait at the phariſee's houſe, has a wonderful air of ſimplicity. Whilſt Jeſus ſat at meat, in a phariſee's houſe, Mary Magdalene entered the room, and ſtood behind him weeping, and waſhed his feet with tears, and wiped them with the hairs of her head; and kiſſed his feet, and anointed them with the ointment of ſpikenard, from an alabaſter box. And the houſe was filled with the odour of the ointment. Now, when the Phariſee which had bidden him ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for ſhe is a ſinner. And Judas was moved with indignation, and ſaid, To what purpoſe was this waſte? why was not this ointment ſold for three hundred pence, and given to the poor?

"How finely contraſted are Mary's tears of penitence, her humble attitude, her affectionate ardours, with the ſuſpicious incredulity of the phariſee, and the villainous duplicity of Judas. But Jeſus ſaid, Let her alone; why trouble you her? Againſt the day of my burying hath ſhe kept this; and her ſins, which were many, are

are forgiven; for she loved much. It appears that Mary Magdalene was one of those devout women who accompanied our Saviour on his travels, and ministered to him of their substance; who followed him to the place of his crucifixion, stood by the cross, and witnessed his last agonies. Though our Saviour's disciples had, for the most part, forsaken him and fled, yet, neither tribulation nor distress, nor persecution nor peril, could separate her from Jesus. From the cross she followed him to the sepulchre, and beheld how his body was laid. And no sooner was the Sabbath past, than she went to the sepulchre, when it was yet dark, says the Evangelist. So strong was her affection for our Lord, that all selfish considerations were dissipated before it. On any other occasion she would have approached a tomb with fear and trembling; but the woman was now absorbed in the saint. Observing that the stone was taken away from the sepulchre, she runneth and cometh to Simon Peter, and to that other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre and we know not where they have laid him: Peter therefore went forth, and that other disciple. In the meantime, Mary stood without, at the sepulchre, weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Such are the striking points of view in which the doctrines of repentance and forgiveness of sins are exhibited in the holy Gospel. But when Jesus cried to Mary, I ascend unto my Father and your Father,—to my God and your God; this was the point in which the forgiveness of sins was fully illustrated. That Mary Magdalene, once so infamous a woman as to be called proverbially the sinner, should be the very first person to whom Jesus appeared after his resurrection, and to whom he announced his approaching ascension,—should be preferred to all his disciples and apostles, and destined evangelists and preachers of his word throughout the world, for so momentous an interview, so aweful a communication, I must consider as an incident much more than historical; as a providential event, most audibly proclaiming, that as Christ was delivered up for our offences, so he was raised again for our justification."

CXIX. *Modern London; being the History and present State of the British Metropolis: illustrated with numerous Copper-plates.* 4to. pp. 570. Price 3l. 3s. Phillips, London, 1804.

WE have often heard of small books that have been made from larger ones, but have rarely met with an instance like that before us, in which a three-guinea work is manufactured from one, the price of which is only five shillings. We are, indeed, told by the editor of "Modern London," that the "Picture of London" was the skeleton upon which his larger work has been formed. To us it appears to have been something more than a skeleton; it contains certainly four-fifths as much matter as the "Modern London." Justice, however, requires us to say, that the materials of the latter are, in many respects, different from those of the former. Some of the articles in the small book have given way to others more appropriate to one that is recommended as partaking of the historical form. Of those parts which are new, one of the best is unquestionably that on prisons. It seems to have been written from actual inspection by an attentive, humane, and feeling observer. We shall transcribe part of what is said of Newgate.

"Anciently the city of London was encompassed by a wall, in which, at proportionate distances, were several gates, with posterns, resembling the gate, which still remains, Temple Bar. Through these gates, of which Newgate was one, people passed to the environs of the city. It was called Newgate, as having been recently built. A gaol is recorded to have stood here as far back as 1218: it was re-edified in 1422, by the executors of Sir Thomas Whittington, and afterwards rebuilt with greater strength, and more convenience for prisoners than before, and with a gate and postern for passengers. The prison then ran from the north to the south side of Newgate-street, with the gate and postern between the parts. The debtors solicited charity of passengers from a grate on the north side. This situation of the prison will be in the recollection of many of our readers. In 1780 Newgate was almost burnt down by the rioters. It has since been restored, and now presents a fine uniform exterior to the west, consisting of two wings, the debtors' and felons' sides, with the keeper's house in the middle.

"The north side, appropriated to debtors, men and women, consists of two court-yards, which are far too circumscribed for the inhabitants; the men's court being only 49 feet 6 inches, by 31 feet 6 inches, the women's of the same length, and about half the width: they are entirely surrounded by the wards, which rise three stories above the pavement. The women debtors are separated from the men by a wall fifteen feet in height.

"The four sides are called the master's side; the cabin, from the cabin bedsteads in them; the common side; and the women's side.

ſide. The men's apartments are fourteen in number, all of which, except one, which occupies, in length, the whole ſide of the priſon, are nearly of the ſame dimenſions; viz. 23 feet by 15. The number of inhabitants in theſe rooms is from 12 to 20 each. The largeſt room is ſometimes inhabited by as many as 30. The debtors' ſide almoſt always contains 200, and ſometimes as many as 300. The women have two courts of the ſame length, but not ſo wide. The painted room, as it is called, having been painted all round by a priſoner, has been occupied by one, who is not a debtor, ever ſince the priſon was repaired, three and twenty years. His apartment ſerves the purpoſe of a room for caſe of conſcience debtors. Two very cloſe rooms are inhabited by priſoners, one at the bottom of the maſter's, and another of the common ſide, which ſerve the purpoſes of chandlers' ſhops by day, and ſleeping rooms by night. In one was lodged a man with his wife and three children. Indeed, it is difficult how the people in general exiſt on this ſide, crowded together as they almoſt always are in ſuch numbers, and breathing conſtantly the ſame polluted air; for even their rooms have windows only toward the court. But Providence, they ſay, takes care of the ſhorn lamb; and men force a way to enjoyment, where a ſpectator thinks he views nothing but miſery. The debtor's allowance is ten ounces of bread, with a pound and a half of potatoes a-day. There are ſeveral legacies left them, to the amount of 52l. 5s. 8d. a-year. Tables of fees, rules, and notice to priſoners, that they may ſend their children to ſchool without any charge, are hung up in the court.

"Women debtors have two rooms; one the whole ſide length of the debtors' court, the other much ſmaller. In theſe the inhabitants are generally not very numerous, though they are ſometimes crowded. Debtors on the poor and women's ſides have eight ſtone of beef weekly, without bone, ſent in by the Sheriffs. Debtors on the maſter's ſide pay 10s. 6d.; eighteen-pence of which is ſpent in beer; the remainder goes to the ward, and finds coals, candles, wood, mops, brooms and pails. Thoſe who plead poverty are to keep the rooms clean.

"On the ſouth ſide, which properly belongs to felons, not only felons, but offenders againſt government, libellers, ſellers of libels, and perſons for ſmall offences, are confined. This yard is about the ſame ſize as the former. The rooms are, in general, in good condition, being often let as ſingle rooms to the better ſort of priſoners, whether felons or perſons fined, who can afford to pay. The bottom room was inhabited ſome years ago by Lord George Gordon, who, after ſeveral years cloſe confinement for libelling the Queen of France, died there of the gaol diſtemper. In four other yards, felons are lodged, and in another women felons: among theſe, however, are ſome perſons fined. The priſoners on the felons' ſide amount from 140 to 300 in number. They receive fewer legacies than the debtors do. Mr. Howard obſerves, that when he viſited this place in 1769, of the 191 convicts, there were 91 who had only the priſon allowance of a penny loaf a-day; and that they

were

were generally aſſiſted by Mr. Akerman. Concerning the cells, I ſhall quote Mr. Howard: 'The cells built in old Newgate a few years ſince for condemned malefactors, are ſtill uſed for the ſame purpoſe: there are five upon each of the three floors, all vaulted, nearly ſeven feet high to the crown. Thoſe on the ground floor meaſure full nine feet by nearly ſix; the five on the firſt ſtory are a little larger, on account of the ſet-off in the wall; and the five uppermoſt ſtill larger, for the ſame reaſon. In the upper part of each cell is a window, double grated, nearly three feet by half a foot. The doors are four inches thick. The ſtrong wall is lined all round each cell with planks ſtudded with broad-headed nails. In each cell is a barrack bedſtead. I was told, by thoſe who attended them, that priſoners who had affected an air of boldneſs during their trial, and appeared quite unconcerned when ſentence was pronounced on them, were ſtruck with horror and ſhed tears when they were brought to theſe dark and ſolitary abodes.' Theſe three ſtories of cells are on one ſide of the preſs-yard, which is one of the four yards already enumerated: to this the condemned priſoners are admitted, but they are locked up in their cells from four or five in the evening till nine the next morning."

The plates that ornament this volume are of two ſorts; the firſt are beautiful and excellent repreſentations of many places of public reſort in and near the metropolis, ſuch as the theatres, the Houſe of Peers, the Royal Exchange, Greenwich Park as ſeen on an Eaſter Monday, &c. &c. The ſecond kind of engravings are certainly intended to pleaſe young maſters and miſſes, being coloured plates of the London cries.

ART. CXX. *Village Scenes. The Progreſs of Agriculture; and other Poems. By T. Bachelor.* 12mo. pp. 138. Price 4s. Vernor and Hood, London. 1804.

IT occaſionally happens in the courſe of our critical labours, that we feel conſiderable reluctance to give an unfavourable verdict reſpecting the talents of an author whoſe qualities of the heart appear powerfully to claim our eſteem. Such a ſenſation do we now experience in declaring our opinion that Mr. Bachelor has been ill-adviſed in ſubmitting theſe poems to the examination of the public. They certainly evince a gentle and amiable diſpoſition; but they run on in that monotonous mediocrity which is, of all things, moſt wearifome to the reader. Seldom does it happen that any original thought, happy expreſſion, or vivid deſcription, occurs in theſe pages, to relieve him from his fatigue. We hope Mr. B. can ſay with Pope—"I left no calling for this idle trade."

Should it unfortunately be the caſe that he cannot make this profeſſion with a ſafe conſcience, we would ſeriouſly adviſe

him to correct his error betime—for we are perſuaded that he will find the trade of verſe-making and verſe-vending, not only idle, but very unprofitable.

ART. CXXI. *Poems. By Laura Sophia Temple.* pp. 192. Price 5s. Phillips, London. 1805.

MISS Laura Sophia Temple, who intimates, in the preface to this volume, that ſhe is a *young* lady, gives ſtrong indications in the ſaid preface that ſhe is, like too many young ladies of the preſent day, very wilful and obſtinate; for, ſhe declares, p. 3, as plainly as poetical proſe can ſpeak, that, whatever we critics may think of her verſes—verſes ſhe will continue to write. Now, though we are ſomewhat of the old ſchool, we do not exactly approve of the old faſhioned method of dealing with perverſe girls, namely, locking them in their chambers, and feeding them on bread and water. Our tender feelings revolt at ſuch a barbarous idea. But in this caſe we are happy to indulge the perſuaſion that we could accompliſh the very deſirable object of preventing Miſs Laura Sophia from proſecuting her abovementioned intention, without encroaching upon her perſonal freedom. The proceſs which we would recommend is, indeed, locking—not, however, locking up the pertinacious poeteſs—but her rhyming dictionary. The loſs of this miſchievous implement would, we are perſuaded, abſolutely preclude the manufacturing of ſuch ſongs as the following:

"When the fair morning
Nature adorning,
Chaſes the ſhadows of night from the ſky,
Oh what a pleaſure
Fondly to treaſure
All the rich graces that burſt from her eye.

Thus ſhould the roſes
Fortune diſcloſes,
Wiſely be gather'd ere youth fades away;
Timely remember
Gloomy December
Treads on the frolicſome footſteps of May."

For further ſpecimens of verſes, the productions of which would have been prevented by the ſimple expedient which we believe we have the honour of being the firſt to ſubmit to the conſideration of the public, the reader may conſult the majority of modern poems, and the works of Miſs Laura Sophia, *paſſim*.

ART. CXXII. *The Works of Diogenes.* Vol. I. pp. 195. Price 6s. Egerton, London. 1805.

CXXIII. *Letter to a Noble and Learned Lord. By Diogenes.* pp. 70. Price 2s. Egerton, &c. London. 1805.

CXXIV. *Review of various Libels. By Diogenes.* pp. 68. Price 2s. Egerton, &c. London. 1805.

THESE pamphlets are written with a view of denouncing as a fit object of miniſterial vengeance and of public deteſtation, the editor of a certain political journal, who is no leſs celebrated for his polemic talents than for the unreſtrained ſeverity with which he treats the opponents of the ſyſtems or meaſures to which he gives, lends, or, peradventure, ſells his countenance. Diogenes, likewiſe, is fierce, and by no means deſtitute of abilities; and ſhould the ſubject of his wrathful animadverſions enter into the ring with him, the ſhock of battle muſt be tremendous. In this affray, however, we wiſh not to intermeddle, and ſhall, therefore, content ourſelves with announcing our opinion, that both theſe political prize-fighters are, in their way, men of as much ſpirit and bottom as the Ruffian or the Duſtman, of pugiliſtic fame.

ART. CXXV. *Memoirs of the Peers of England during the Reign of James I.* Vol. I. 8vo. pp. 618. Price 10s. 6d. White, London. 1802.

THIS work is the production of Samuel Egerton Brydges, Eſq. of Denton, in Kent; who, to relieve himſelf during a ſtate of great mental anxiety, undertook to collect the ſcattered memoirs of the peers of a ſingle reign. He complains that it has been a heavy taſk; that he has a hundred times ſtopped in its progreſs, completely weary and diſguſted; and he fears that his readers will be equally weary. Undoubtedly if the reader were, like the author, compelled to go through the whole of the work, it would be a weariſome taſk: but this is a book for reference, and not for continued reading; and, in this point of view, it is both uſeful and entertaining. A work of this kind can, of courſe, contain nothing new; but it is of no ſmall utility to collect the knowledge ſcattered through various ſcarce books, and bring it into a ſingle point of view. Before we take the work itſelf into conſideration, we cannot but notice the great number of pages occupied by a detailed account of proceedings ſtrictly perſonal to the author, and hardly capable, in any way, of being made intereſting to readers in general.

It appears that our author is a younger brother of the Rev. Edward Tymewell Brydges, of Wootton Court, in Kent, who, on the death of James Brydges, Duke of Chandos, claimed the Barony; that he was engaged in the management of this claim before the Committee of Privileges, of the Houſe of Lords, and that after an inveſtigation of more than thirteen years, this claim was rejected by a majority of fifteen to ſeven, much to the diſſatisfaction of Mr. Brydges. In a poſtſcript to his preface, conſiſting of thirty cloſely printed pages, Mr. Brydges not only favours us with a detailed and circumſtantial account of his own pedigree, but of that of the Gibbon family, connected with his own by marriage, and of the Earl of Bridgewater, becauſe Edward Brydges, one of his anceſtors, married a daughter of Dr. Egerton, grandſon of an Earl of Bridgewater! Not content with this, he alſo gives us the pedigree of the Head family, becauſe Dr. Egerton married a daughter of Sir Francis Head, as well as that of Lord Rokeby, becauſe he himſelf married his Lordſhip's niece!! This genealogical tree may with great propriety have been ſubmitted to the inſpection of the Committee of Privileges, but we ſee nothing that the public has to do with it. Into ſuch a vein of egotiſm has Mr. Brydges unwarily fallen, that to the account of himſelf, he adds, in a note, an account of his houſe, informing us that "The houſe at Denton is large, and in the Elizabethan ſtyle. It was built in 1574, by William Boys, ſon of John Boys, Attorney General of the duchy court of Lancaſter. The laſt owners were the family of Whorwood, formerly of Stourton Caſtle," &c. &c. and that "he has expended conſiderable ſums of money in repairing the houſe," &c. &c.

We now proceed to the more pleaſing taſk of praiſe, which is due to our author's preface, in which he preſents us with a maſterly picture of the Court of James I. This is terminated with the following reflections:

"It is apparent that the old nobility fled, for the moſt part, from a court of needy, gaping, and upſtart dependents, of ſplendid poverty, coarſe manners, and lazy and inglorious amuſements. Worceſter, indeed, retained his place of maſter of the horſe—and now and then the head of an illuſtrous family was called forward, to grace a pageant or dignify an embaſſy, as in the caſe of the Earl of Hertford and Lord Windſor. The cloud of the gun-powder plot hung over the houſes of Stourton, and Mordaunt, and Browne. The reſt were left to a country ſecluſion; and their names and actions are ſeldom recorded in the buſy chronicles of the day. There the once active and leading houſe of Stanley was doomed to brood over the havocks of family litigation—there the heroic Talbots were left to waſte their fierce ſpirits in the dreadful occu-

pation of fraternal quarrel—and there the Earl of Rutland was condemned to madden with the fears of witchcraft, and deplore the premature death of his two infant ſons, the only hopes of his family.

"What a mean picture of the court has Lord Monmouth unveiled! If we give credit to Oſborn and Weldon, whoſe teſtimony has been by far too much decried, it was not only mean, but wretched and infamous. Who can waſh out the ſtains on Northampton's memory! Who can read without horror, the ſtory of Carr and his moſt depraved Counteſs!

"But is this the hiſtory of the great? Is this an ariſtocracy of which it is worthy a wiſe man to collect memorials? Yes: characters of the members of ſo important a branch of the legiſlature muſt ſurely be always valuable. Let us recollect that it forms a bond of union between the other two branches; and while it enjoys ſome intereſts in common with each, it affords correctives to the dangerous propenſities to which each may be liable. The privileges and duties of this ſtation are far from light. They are not, as ſo many are fond of repreſenting them, empty titles; the decorations of a coronet or a feather. All human inſtitutions will be ſometimes abuſed. They who degrade the poſſeſſion of ſuch political advantages are doubly baſe; and it is the province of hiſtory not only to confer on the good the fame they have merited, but to hold up the bad to the ſcorn they have provoked.

"Far be it from me to be dazzled with rank and honours. Next to virtue, genius and literature will ever hold the ſecond place in my mind. This is the ariſtocracy to which I alone would bend the knee. The reſt is all political arrangement, which, wiſe as I think it, can have no claim to more than the formularies of outward reſpect and precedence, but cannot, for a moment, impoſe upon an enlightened mind. I believe that there is ſomething in the deſcent from a long line of illuſtrious anceſtors, which has a tendency to engender generous ſentiments and an elevated ſpirit. But there is no doubt that this incentive, in too many inſtances, has failed. It is then that by a contraſt with the glory of thoſe who have gone before him, the defects of the degenerate repreſentative appear the more glaring. A lofty ſtation but exhibits the mean, the baſe, or the ſtupid, to more conſpicuous deriſion.

"If theſe honours of inheritance poſſeſs no charm to affect my mind, when unconnected with perſonal merits, ſtill leſs am I in general affected by new honours,—even though the pomp of ermine robes, it may be hoped, will hide all the ſervility, intrigue, and aſſumption by which they have been too often gained. They who have led armies to victory, or brought home the palm of conqueſt from the aſſembled rivals of the ocean, will draw reverence to the coronet, which is the reward of their deſerts. Still I muſt give the firſt place to intellectual ſuperiority; and he, who by his perſeverance, ſagacity, acuteneſs, eloquence, and virtue, has ſtood pre-eminent in unfolding the thorny labyrinths of law, muſt ever fill a wide

wide ſpot in the contemplation of the wife, and throw a luſtre on the elevated ſphere to which he is ſometimes exalted.

"But it is not the law alone among the peaceful arts, which is the road to peerage in this country. The able and eloquent ſtateſman has ſurely the beſt claim to this promotion. There have been, however, men who have been too great for theſe honours.

"When Pulteney and Chatham were raiſed to the Upper Houſe, every one muſt recollect the conſequence. They were at once degraded in the eyes of the nation, and loſt all their importance."

During the laſt century, commerce has produced ſuch ſudden, ſuch immenſe, and ſuch numerous fortunes, that the luſtre of the old nobility has been greatly diminiſhed by the luxury and diſplay of theſe "nouveaux riches." It is no wonder that they ſhould feel irritated at their diminiſhed conſequence. Of this irritation, Mr. Brydges poſſeſſes no ſmall ſhare, as will appear from the following reflections:

"Let there be new men ſometimes raiſed to theſe hereditary privileges: let thoſe who have no other claims than their corruption, their effrontery, or their vanity, be occaſionally mounted on the bench on which they do not merit a place—every counterbalance to the augmenting aſcendancy of commercial opulence ought to be increaſed! By commerce, it is true that, in the preſent ſtate of the civilized world, we have been ſaved. Commerce has ſupported our mighty navy; commerce has enabled us to pay with punctuality the intereſt of an enormous debt, of which leſs than half, at the cloſe of the American war, preſſed us down to the very verge of bankruptcy. But commerce corrupts morals, transfers property, ruins antient families, expels independence, chills genius, thwarts intellectual ſuperiority, and puts power and wealth into the hands of the illiterate, the ſenſual, the ſordid, and the low! Hence we ſee fraudulent creditors of Indian Nabobs come home to inſult us with their ſplendour, to buy our boroughs, and make laws for us. Hence we ſee bag-holders of the money of others, whoſe buſineſs is to ſtand behind the counter, telling guineas from a ſhovel, or, what is ſtill worſe, offering promiſſory notes, dependent on a ſecurity, which, when they firſt iſſued them, ought not to have paſſed for fifty pounds;—hence we ſee ſuch men as theſe, by gambling on the Stock Exchange with a property not their own, amaſs millions; and ſometimes, in a ſingle day, by the poſſeſſion of a political ſecret, ſwindle themſelves into wealth which would more than purchaſe the poſſeſſions of the moſt antient and powerful peers of the realm."

Were this a proper place, we could ſay a great deal on this ſubject; we muſt now confine ourſelves to a ſimple ſtatement of our opinion, that commerce has been carried to too great a pitch in this country.

There is an amiable ſpirit in the following reflections on a country life:

"But

"But whence does this love of a country life proceed? Does it not often originate from a ſenſibility of heart, an elevation of ſentiment, and a niceneſs of honour, too refined for the groſſer purſuits of ambition; too exquiſite for the intrigues, the clamours, and the vices of the world? Is not the country the ſcene for the effuſions of genius, and the labours of learning? Are they who are engaged in active life, men of the beſt talents and the moſt virtue? Is it to the poet, the moraliſt, the hiſtorian, the political philoſopher, that the rewards and the honours of government fall, and the fame of faſhion and conſideration are decreed? How gloriouſly does Gibbon exclaim—"The nobility of the Spencers has been illuſtrated and enriched by the trophies of Marlborough; but I exhort them to conſider 'the Fairy Queen' as the moſt precious jewel in their coronet."

We now proceed to the work itſelf, of which the firſt volume alone has yet fallen into our hands. This contains the biography of ſeventy peers. It appears that when James I. came to the throne, there were ſixty-one Engliſh peerages, of which, twenty-five now remain; that he created fifty-two, of which ſeventeen remain; ſo that there are only, at preſent, forty-two noble families whoſe male peerages are as old as the time of James I. This firſt volume is divided into four books, of which the firſt treats of thoſe peers whoſe anceſtors in the male line had attained the rank of Barons as early as the reign of Henry III. The ſecond book contains thoſe Peers whoſe anceſtors of the male line had arrived at the rank of Barons between this latter period and the eleventh of Richard II. The third book contains thoſe Peers whoſe anceſtors of the male line attained the rank of Barons from the acceſſion of Henry IV. to the extinction of the male line of the Houſe of Plantagenet.

The fourth book contains the Peers whoſe anceſtors of the male line attained the rank of Barons during the reign of the Houſe of Tudor.

We ſhall ſelect a few extracts from this biography, which will enable our readers to judge of the merits of Mr. Brydges, as a biographer, juſt remarking, that the moſt intereſting parts of his work are extracted from former writers, ſometimes in their own words. There is one great inconvenience attending our author's plan of ſtrictly confining himſelf to the events which occurred during a ſingle reign; he is frequently obliged to break off abruptly in the moſt intereſting period of his biography. Thus in his life of the Earl of Eſſex, he ſays—"the remainder of the well-known life of this nobleman belongs to the following reign." Our author's minute account of the divorce of this nobleman from his wife, ſo infamous for the murder of Sir Thomas Overbury, is too long for inſertion. It appears that the Earl of Eſſex

Eſſex afterwards married Miſs Paulet, from whom he was likewiſe divorced, on account of her familiarity with Mr. Uvedale; ſo that either the Earl was very unfortunate in his choice of women, or his firſt Counteſs had a real cauſe for nullifying her marriage.

The quaintneſs of the following letter from Thomas Coke to the Counteſs of Shrewſbury, induces us to give it a place.

"I do not doubt but yor La. hath heard before this, what honor my Lo. of Pembr. hath got by his diſcrete and punctual proceeding in the queſtion betwixt Sr. Geo. Wharton and him; yet for that, I have underſtoode it by Mr. Morgane and others, pticulerly, leaſt yor La. may have heard it but in generall, I adventure to advertiſe yor La. on Friday was ſevenight, my Lo. and Sr George, with others, played cards wheare Sr. George ſhewed ſuch choller, as my Lo. of P. tould him, "Sr George, I have loved you long, and deſire ſtill to do ſo; but, by yor maner in playing, you lay it upon me, either to leave to love you, or to leave to play with you; wherefore, chooſing to love you ſtill, I will never play with you more." The next day they hunted with the K. and my Lo. of P's page gallopping after his Lo. Sr George came up to him and laſhed him over the face with his rod. The boy tould his Lo. who finding by ſtrickt examinacõn, that the boy had not deſerved it, demanded of Sr George, why he did ſtryke his boy? Sr George awnſwered, he meant nothing towards his Lo. My Lo. ſayde, he aſked not that, but what the cauſe was why he did ſtryke the boy? "I did not not ſtryke him," awnſwered Sr G.—"then I am ſatisfied," ſaid the Earle. "God's blood!" ſayde Sr G. "I ſay it not to ſatisfy you:" "but Sr," ſayde the Earle, "whoſo ſtryketh my boy without cauſe, ſhall give me an account of it, and therefore I tell you, it was fooliſhly done." "You are a foole," ſayde Sr George: "You lye in your throate," ſayde the Earle. And thus the D. of Lenox, of Marre, and others, coming in, this reſted, and every one began to gallop away on hunting: and the Earle being goun about 6 or 8^{xx}, Sr G. ſpurred his horſe with all ſpeede up to him, which was obſerved by the Earle of Montgomery; who crying "Brother, take heed, you will be ſtricken," (neither p't. having weapon) the Earle inſtantly received him with a ſound backward blow over the face, which dryve him almoſt back upon his horſe croopp. But the company being preſent, they galloped againe, till in the end the ſtag dyed in Bagſhot town; where Sr G. taking opportunity to wayte, came afterwards to the E. and offered him a paper, proteſting theare was nothing in it unfitt for his Lo. to reade. The Earle ſayde, "Sr G. give no papers here, where all they ſee us who know what hath paſſed, if you mean to do yorſelfe right; but, tell me, is not the purport of it a challenge to me?" Yes," ſayd Sr G. "Well," ſaide the Earle, "this night you ſhall have an anſweare, now lett us talke of the ——;" and after, calling Sr. Jo. Lee unto him, willed him to tell Sr G. that that night he ſhould bring him the length of my Lo.'s ſword. After being comen home, and divers coming to his chambr. and Sr John (amongſt the reſt) only privie to his Lo. intent, "O Sr John," ſayd

ſayd his Lo. "you are comen for the ſword which I promiſed you," and comanded his page to deliver unto him the ſword which my Lo. of Devonſhire gave him; wch he receaving as given, went according to his former direccõns to Sr G. tould him that was the E.'s ſword; the next morning, being Sunday, the tyme when they would fight; and therefore, willed him to withdraw himſelfe, and take meaſure of the ſword. "No," ſaid Sr G. "it ſhall not need: I will have no other ſword than this at my ſyde." "Advyſe yorſelfe," ſayd Sr John, "that is ſhorter than this; and do not thinke that the E. will take one hayres breadth of advantage at yor hands."

"Upon this, Sr G. was firſt ſent for, and after, the E. and the King's comandement lade upon them not to ſtirre; after which, Sr G. came unto Sr John Lee, and tould him that if my Lo. would breake the K's commandement, he would do the lyke. Sr John ſayde, he knewe the E. was very ſcrupulous of breaking any the K's comandements, but yet he would undertake upon his lyfe to bring Sr G. wheare the E. ſhould be, all alone, with that ſword by his ſyde; wheare if Sr G. would draw upon hym, his Lo. ſhould eyther defend hymſelfe, or abide the hazard; but ſoone after, Sr G. came to Sr. John Lee, and tould him, he had receaved another comandement from his Ma. and reſolved to obſerve the ſame. After they were both convented before the LL. and laſt before the K. and it was, as I h eare, required that my L. ſhould give him ſatisfaccõn, which his Lo. ſayde he ſhould do thus: If Sir G. would confeſs that he did not intend to have offended him at that time, he would acknowledge that he was ſorry he had ſtricken him, and thus it ended."

In the life of Carey Lord Leppington, is the following curious account of the death of Queen Elizabeth, contained in his Lordſhip's memoirs, written by himſelf, and publiſhed by Lord Orrery in 1759.

"I took my journey about the end of the year 1602. When I came to court, I found the Queen ill-diſpoſed, and ſhe kept her inner lodging; yet, ſhe hearing of my arrival, ſent for me. I found her in one of her withdrawing chambers, ſitting low upon her cuſhions. She called me to her; I kiſſed her hand, and told her it was my chiefeſt happineſs to ſee her in ſafety and in health, which I wiſhed might long continue. She took me by the hand, and wrung it hard, and ſaid, "No Robin, I am not well;" and then diſcourſed with me of her indiſpoſition, and that her heart had been ſad and heavy for ten or twelve days, and in her diſcourſe ſhe fetched not ſo few as forty or fifty great ſighs. I was grieved at firſt to ſee her in this plight; for, in all my life-time before I never knew her fetch a ſigh, but when the Queen of Scots was beheaded. Then upon my knowledge ſhe ſhed many tears and ſighs, manifeſting her innocence, that ſhe never gave conſent to the death of that Queen.

"I uſed the beſt words I could to perſuade her from this melan-

choly humour; but I found by her it was too deep rooted in her heart and hardly to be removed. This was upon a Saturday night; and ſhe gave command, that the great cloſet ſhould be prepared for her to go to chapel the next morning. The next day all things being in readineſs, we long expected her coming. After eleven o'clock one of the Grooms came out, and bade make ready for the private cloſet; ſhe would not go to the great. There we ſtayed long for her coming; but at laſt ſhe had cuſhions laid for her in the privy chamber hard-by the cloſet door, and there ſhe heard ſervice.

"From this day forward ſhe grew worſe and worſe. She remained upon her cuſhions four days and nights at the leaſt. All about her could not perſuade her, either to take any ſuſtenance, or to go to bed.

"I hearing that neither the phyſicians nor none about her could perſuade her to take any courſe for her ſafety, feared her death would ſoon enſue. I could not but think in what a wretched ſtate I ſhould be left, and moſt of my livelihood depending on her life. And hereupon I bethought myſelf with what grace and favour I was ever received by the King of Scots, whenſoever I was ſent to him. I did aſſure myſelf, it was neither unjuſt nor diſhoneſt for me to do for myſelf, if God at that time ſhould call her to his mercy. Hereupon I wrote to the King of Scots, knowing him to be the right heir to the crown of England, and certified him in what ſtate her Majeſty was. I deſired him not to ſtir from Edinburgh; if of that ſickneſs ſhe ſhould die, I would be the firſt man that ſhould bring him news of it.

"The Queen grew worſe and worſe, becauſe ſhe would be ſo, none about her being able to perſuade her to go to bed. My Lord Admiral was ſent for, who by reaſon of my ſiſter's death, that was his wife, had abſented himſelf ſome fortnight from court: what by fair means, what by force, he got her to bed.

"There was no hope of her recovery, becauſe ſhe refuſed all remedies. On Wedneſday the 23d March, ſhe grew ſpeechleſs. That afternoon, by ſigns, ſhe called for her council, and by putting her hand to her head when the King of Scots was named to ſucceed her, they all knew he was the man ſhe deſired ſhould reign after her.

"About ſix at night ſhe made ſigns for the Archbiſhop and her Chaplains to come to her; at which time I went in with them, and ſat upon my knees full of tears, to ſee that heavy ſight. Her Majeſty lay upon her back, with one hand in the bed and the other without. The Biſhop kneeled down by her, and examined her firſt of her faith; and ſhe ſo punctually anſwered all his ſeveral queſtions, by lifting up her eyes, and holding up her hands, as it was a comfort to all the beholders. Then the good man told her plainly what ſhe was come to; and though ſhe had been long a great Queen here upon earth, yet ſhortly ſhe was to yield an account of her ſtewardſhip to the King of Kings. After this he began to pray; and all that were by did anſwer him. After he had continued long in prayer, till the old man's knees were weary, he bleſſed her, and meant to riſe and leave her. The Queen made a

ſign

ſign with her hand. My ſiſter Scroope, knowing her meaning, told the Biſhop the Queen deſired he would pray ſtill. He did ſo for a long half hour after, and then thought to leave her. The ſecond time ſhe made ſign to have him continue in prayer. He did ſo for half a hour more, with earneſt cries to God for her ſoul's health, which he uttered with that fervency of ſpirit, as the Queen to all our ſight much rejoiced thereat, and gave teſtimony to us all of her Chriſtian and comfortable end. By this time it grew late, and every one departed, all but her women that attended her.

"This that I heard with my ears, and did ſee with my eyes, I thought it my duty to ſet down, and to affirm it for a truth upon the faith of a Chriſtian, becauſe I know there have been many falſe lies reported of the end and death of that good lady.

"I went to my lodging and left word with one in the cofferer's chamber to call me, if that night it was thought ſhe would die, and gave the porter an angell to let me in at any time when I called. Between one and two of the clock on Thurſday morning, he that I left in the cofferer's chamber brought me word the Queen was dead. I roſe, made all the haſte to the gate to get in. There I was anſwered I could not enter; the Lords of the council having been with him, and commanded him that none ſhould go in or out, but by warrant from them. At that very inſtant one of the council, the comptroller, aſked whether I was at the gate. I ſaid, yes. He ſaid to me, If I pleaſed, he would let me in. I deſired to know how the Queen did. He anſwered, pretty well. I bade him good night. He replied, and ſaid, Sir, if you will come in, I will give you my word and credit, you ſhall go out again at your pleaſure. Upon his word I entered the gate, and came up to the cofferer's chamber, where I found all the ladies weeping bitterly. He led me from thence to the privy chamber, were all the council was aſſembled: there I was caught hold of and aſſured I ſhould not go to Scotland till their pleaſures were farther known. I told them I came of purpoſe to that end. From thence they all went to the Secretary's chamber, and as they went they gave a ſpecial command to their porters that none ſhould go out of the gates but ſuch ſervants as they ſhould ſend to prepare their coaches and horſes for London. There was I left in the midſt of the court to think my own thoughts, till they had done council. I went to my brother's chamber, who was in bed, having been overwatched many nights before. I got him up with all ſpeed; and when the council's man was going out of the gate, my brother thruſt to the gate. The porter, knowing him to be a great officer, let him out. I preſſed after him, and was ſtayed by the porter, "Let him out; I will anſwer for him." Whereupon I was ſuffered to paſs, which I was not a little glad of. I got to horſe, and rode to the Knight Marſhall's lodgings by Charing Croſs, and there ſtayed till the Lords came to Whitehall Garden. I ſtaid there till it was nine o'clock in the morning, and hearing that all the Lords were in the Old Orchard, at Whitehall, I ſent the Marſhall to tell them that I had ſtaid all that while to know their pleaſures, and would attend them if

if they would command me any ſervice. They were very glad when they heard I was not gone, and deſired the Marſhall to ſend for me, and I ſhould with all ſpeed be diſpatched for Scotland. The Marſhall believed them, and ſent Sir Arthur Savage for me. I made haſte to them. One of the council, my Lord of Banbury that now is, whiſpered the Marſhall in the ear, and told him, If I came, they would ſtay me, and ſend ſome other friend in my ſtead. The Marſhall got from them, and met me coming to them between the two gates. He bade me begone, for he had learnt for certain that if I came to them they would betray me.

"I returned, and took horſe between nine and ten o'clock, and that night rode to Doncaſter. The Friday night I came to my own houſe at Witherington, and preſently took order with my deputies to ſee the borders kept quiet, which they had much to do; and gave order the next morning the King of Scotland ſhould be proclaimed King of England, and at Morpath and Alnwick. Very early on Saturday I took horſe for Edinburgh, and came to Norham about twelve at noon, ſo that I might well have been with the King at ſupper time: but I got a great fall by the way, and my horſe with one of his heels gave me a great blow on the head, that made me ſhed much blood. It made me ſo weak that I was forced to ride a ſoft pace after; ſo that the King was nearly gone to bed by the time I knocked at the gate. I was quickly let in, and carried up to the King's bed-chamber. I kneeled by him, and ſaluted him by his title of England, Scotland, France, and Ireland. He gave me his hand to kiſs and bade me welcome. After he had long diſcourſed of the manner of the Queen's ſickneſs and of her death, he aſked what letters I had from the council? I told him, none: and acquainted him how narrowly I had eſcaped from them. And yet I had brought him a blue ring from a fair lady, that I hoped would give him aſſurance of the truth that I had reported. He took it and looked upon it, and ſaid, 'It is enough: I know by this you are a true meſſenger.' Then he committed me to the charge of my Lord Hume, and gave ſtraight commands that I ſhould want nothing. He ſent for his chirurgeons to attend me; and, when I kiſſed his hand at my departure, he ſaid to me theſe gracious words: 'I know you have loſt a near kinſwoman, and a miſtreſs; but take here my hand, I will be as good a maſter to you, and will requite this ſervice with honour and reward.'"

ART. CXXVI. *The Progreſs of Refinement, an allegorical Poem: with other Poems. By the Rev. William Gilleſpie.* 12mo. pp. 208. Price 6s. Mundell and Son, Edinburgh; Longman and Co. London.

THESE Poems are evidently the production of a man of ſome talent; and yet, when we proceed to diſcuſs their merits with becoming freedom, it is to be feared that our

ſtrictures will not be altogether congenial to the author's feelings.

The Progreſs of Refinement, which is divided into four cantos, occupies a large proportion of the volume. Of this allegorical poem, the ſubject does not correſpond to the title: its ſubject is not the progreſs of refinement, but the progreſs of Britiſh refinement. The allegory is conducted in ſuch a manner as to excite little admiration or intereſt; and the very foundation of it reſts upon a hiſtorical falſehood. Britannia conveys to our iſland "Art, the fair boy, and Science, infant maid;" and commands them to teach civilization to the rude natives. Theſe ſhadowy beings having become enamoured of each other, Commerce, a nymph of adventurous ſoul, is the fruit of their cloſer intercourſe. Art and Science are thus repreſented as mere infants at the time of their being conveyed to Britain: and it appears from this other incident, that they were not always to continue infants. It is almoſt ſuperfluous to remark that theſe perſonages were all born and bred in another quarter of the globe. Poets muſt be permitted to invent and embelliſh; but not to miſapprehend and confound.

Several of Mr. Gilleſpie's countrymen, particularly Dr. Robertſon and Dr. Fergu ſon, have traced the progreſs of refinement much more poetically in proſe. His poem exhibits manifeſt indications of having been compoſed at various and diſtant periods: its ſeveral parts do not ſufficiently coaleſce with each other; and there are ſome paſſages ſo vaſtly ſuperior to the general texture of the work, that we could hardly ſuppoſe them to have been written by the ſame individual. Mr. Gilleſpie, it may be preſumed, is now capable of producing a more finiſhed performance. But, from the peruſal of this ſpecimen, we cannot venture to promiſe the reader much gratification; for, beſides its general languor, there are particular faults which very frequently recur. The author's taſte is not yet ſufficiently formed, nor his ear ſufficiently habituated to the genuine melody of Engliſh verſe. The following ſtanza, for example, is at once flat, taſteleſs, and inharmonious.

"And *longing much* to croſs th' expanſive tide,
She felled the oak, and launched it in *the brine*,
And on its hollowed trunk *dared to recline*,
And viſit climes unknown ſhe far deſcried.
Thus firſt ſhe ventur'd in a rude canoe,
O'er the green boſom of the heaving wave;
When Art, her riſing genius charmed to view,
The *nobler ſhip* to his fair daughter gave.

The ſails are ſpread, the veſſel *rides away*,
And ſpurns the impulſe of the feeble oar:
Surpris'd ſhe ſees her native hills decay,
Diſſolve in miſt, and pleaſe the eye no more.
Soon fade the pale ſhores of the vaſt profound,
Which heaven's imperial vault *is only ſeen to bound*."—(p. 20.)

'Unknown climates deſcried from afar,' may be regiſtered as little better than nonſenſe: and the ſame may be predicated of the expreſſion, 'She ſees her native hills pleaſe the eye no more.' This reminds us of the Iriſh phraſeology: "And to be ſure you'll ſee him far enough out of ſight by this time."

The birth of Commerce is related in terms equally inſipid.

"Th' impaſſion'd youth once met the wandering dame,
And robb'd the veſtal honours of the maid;
Not many moons had gliſtened on the ſhore,
Ere, mid a ſea-worn cave, ſhe a ſweet infant bore."—(p. 19.)

Even the name of Spenſer, which to the ear of an allegorical poet ought to convey a magic ſound, has not been able to rouze Mr. Gilleſpie from his wonted languor:

"Oh! thou who charm'dſt the bard, by Mulla's ſtream,
As oft he woo'd the allegoric Muſe,
Thy power, ſweet Fancy! o'er my ſoul diffuſe,
While Luxury's ſoft empire is my theme.
Give me thy pencil, to portray each flower
That in the garden of the Muſes grew,
For them ſhe cull'd, to deck her fairy bower,
And in her train ſhe Art and Science drew."—(p. 43.)

This is worſe than downright proſe. By way of contraſt, it may not be improper to produce a quotation from *Sir Martyn*, an allegorical poem by the late Mr. Mickle:

'Awake, ye weſt windes, through the lonely dale,
And, Fancy, to thy fairie bowre betake!
Even now with balmie freſhneſſe breathes the gale,
Dimpling with downy wing the ſtilly lake:
Through the pale willows ſaultering whiſpers wake,
And Evening comes with locks bedropt with dew:
On Deſmond's mouldering turrets ſlowly ſhake
The trembling rie-graſs, and the hare-bell blue,
And ever and anon fair Mulla's plaints renew.

O for the nameleſſe powre to ſtrike mine eare,
That powre of charme by Naiads once poſſeſt,
Melodious Mulla! when full oft whyleare
Thy gliding murmurs ſooth'd the gentle breſt
Of hapleſſe SPENSER: long with woes oppreſt,

Long with the drowſie patrons ſmyles decoy'd,
Till in thy ſhades, no more with cares diſtreſt,
No more with painful, anxious hopes accloy'd,
The Sabbath of his life the milde good man enjoy'd;

Enjoy'd each wiſh; while wrapt in viſſions bleſt,
The Muſes wooed him, when each evening grey
Luxurious Fancy, from her wardrobe dreſt,
Brought forth her faerie knights in ſheen array,
By forreſt edge, or welling fount, where lay,
Farre from the crowd, the careleſſe bard ſupine:
Oh happy man! how innocent and gay,
How mildly peaceful paſs theſe houres of thine!
Ah, could a ſigh avail, ſuch ſweete calm peace were mine.

Yet oft, as penſive through theſe lawns I ſtray,
Unbidden tranſports through my boſome ſwell;
With pleaſing reverence aw'd, mine eyes ſurvey
The hallowed ſhades where SPENSER ſtrung his ſhell.
The brooke ſtill murmurs through the buſhy dell,
Still through the woodlands wild and beauteous riſe
The hills green tops: ſtill from her moſs-white cell
Complayning Echoe to the ſtock-dove ſighs,
And Fancy, wandering here, ſtill feels new ecſtacies.

Then come, ye Genii of the place, O come
Ye wilde-wood Muſes of the native lay!' &c.

Theſe are the feelings of a truly poetical mind. Had Mr. Gilleſpie preſented us with ſuch an allegorical poem as that of his countryman, we ſhould not have been ſubjected to the diſagreeable taſk of marking him with ſevere cenſure.

But in juſtice to him and to the public, we ſhall produce a paſſage which exhibits his literary pretenſions in a more favourable point of view.

" Say, thou dread Monarch of the earth and heaven,
That, from the expanſive circle of the ſkies
Behold'ſt or nations fall or nations riſe,
True to thoſe laws which thou thyſelf has given,
Shall men for ever trace their various round,
Like growing moons ſoon tending to their wane,
From rudeneſs to refinement's deſtined bound,
Then into rudeneſs gradual ſink again?
Or comes a brighter age, till now unknown,
That ne'er ſhall limit the career of mind,
But from the equator to the frozen zone
Shalt ſpread the charms of ſcience 'mongſt our kind?
Yet vain the ſpheres of intellect expand,
When not with ſcience moves fair virtue hand in hand.

Thick from the ſoil that yields the beauteous flow'r
Luxuriant brambles grow, and rankling weeds;
'Tis thus in ſtates, where commerce luxury breeds,
Hiding their very weakneſs in their power.

The increaſing gifts of ſcience and of art
But ſoften toils that every fibre brace,
Unnerve the manly vigour of the heart,
And nurſe in nations an enfeebled race.
Is not the cheek ſuffuſed with freſheſt bloom,
When thro' the frame the ſick'ning hectics play?
Thus Wealth's proud palaces are Virtue's tomb,
Where kingdoms in their ſeeming health decay;
And long have ſunk in dark oblivion's tide
Aſſyria's mighty pomp, and Perſia's gorgeous pride.

Where Memphis rear'd her proud walls to the ſkies,
Oft lows at miſty eve the unconſcious herd,
And oft the wild goat ſhakes her ſnowy beard
Where Tadmor heap'd, on the lone deſert lies.
Fallen the ſplendid fane where Judah's race
Perform'd their annual rites with holy joy,
And the fierce Turk pollutes the hallow'd place
Where trembling nature ſaw the Saviour die.
And mid the academic woods no more,
Of claſſic Athens, walks the cultur'd ſage;
Where now her temples? where her virtuous lore?
Her matchleſs eloquence? her poliſh'd ſtage?
All, all are gone,—even Rome herſelf decay'd;
Shall then our ſinking ſtate their mournful doom evade?"

The following Stanza is alſo managed with conſiderable felicity:

A place there is where all thy ſorrows cloſe,
To pain oblivion, and to care a balm,
Shade from the heat, and from the ſtorm a calm,
Where ſhall at length the weary find repoſe.
Oh! 'tis a reſt from anxious plodding toil,
A ſilence which no tyrant's voice ſhall break,
A long long night, on which no moon ſhall ſmile,
A long long ſleep, *on which no dream ſhall wake.*
Oh! 'tis a lonely, ſtill, and peaceful bed,
Where ſhall no captive drag his clanking chain,
Where thou, poor ſlave! ſhalt lay thy woolly head
Down in ſweet ſleep,—nor riſe to toil again;
No more by luxury's pamper'd ſons oppreſt,
When lies the welcome ſod, ſoft on thy ſlumb'ring breaſt.

The miſcellaneous poems at the end of the volume betray many ſtrong ſymptoms of juvenility. The *Ode to a Fay* is hardly fit for a nurſery; and the *Ode to Froſt* is certainly frigid enough. In Mr. Gilleſpie's poetical works we meet with ſuch elegant addreſſes as the following: "hail, printing," "O fire," "hail, froſt," "O froſt," "ſay froſt!" He appears exceedingly proud of his metaphyſical and chemical knowledge; but it may not perhaps be impertinent to remind him

him that metaphysics and chemistry, when applied to poetical purposes, are apt to produce pedantic jargon. A deeper tincture of classical learning may be recommended to Mr. Gillespie, as a more useful ingredient. His *Ode to Solitude* possesses some degree of merit: and the sonnet beginning "Now while I muse *amid* the shadowy night," is not entirely destitute of poetical effect. But the most spirited of his productions is evidently that which he entitles a *War Song:* it was written about the commencement of the present contest with France; and may be regarded as a proof of the author's having now attained to a more respectable standard of composition. This military ode we shall transcribe, for the sake of dismissing him in a creditable manner:

"Sons of the mighty fearless band!
Resolv'd to conquer or to die,
Around your rock-embattl'd strand,
Than rocks more firm, embattl'd stand,
And proud invasion's boasts defy:
Unconquer'd offspring of the brave!
Whom Roman power could ne'er enslave,
Your freedom who for ever seal'd,
On Bannockburn's victorious field,
Rush from your hills, ye heroes, on the foe,
Tread on oppression's neck, and deal the avenging blow.

On, sons of Morven! to the fight,
The invaders drive back in the waves,
Lift high the dreadless arm of might;
Say, shall oppression rule o'er right,
And patriots yield to slaves.
No,—whilst their shores repel the main,
Shall Britons spurn a tyrant's chain,
While winds and tempests, loud and dread,
Roar round their mountains cloud-topp'd head,
Free as their winds, and as their tempests dire,
For liberty they'll strive, and conquer, or expire.

Rise, freemen! to your country's aid,
Your father's ghosts on vengeance call,
Draw from its sheath the battle blade,
Nor let the avenging sword be staid
Till you have seen the tyrant fall.
Say, shall we view, dear native soil!
Thy smiling fields a despot spoil?
And Christians at their altars slain,
And children's blood their mothers stain,
And trembling beauty's virgin charms,
Clasp'd in a ruffian murderer's arms?
O righteous heaven, forbid the foul disgrace,
At which the sun asham'd would hide his cloudless face!

Hail

Hail native isle! pride of the west,
Seat of the brave, the fair, the free,
By truth, by love, by science, blest
While memory fondly cheers my breast,
I shall dear land! remember thee.
Tho' be thy hills, my country! rude,
Yet there is courage unsubdued,
A patriot king—a Christian creed,
And laws from wild disorder freed,
And heroes that disdain a tyrant's rule
Nurs'd on proud Honour's lap, and taught at Freedom's school.

Yes! dear my country still thou art,
Tho' be thy mountains rude and wild,
Dear as the life-drops to the heart,
Dear as the hour when lovers part,
Dear as the mother to her child.
Thine, native land, our latest sigh—
Who would not for his country die?
This day thy freedom shall be seal'd,
Then rush we to the battle field,
Breathe not a wish our bosoms, but thy good,
For this we hold our lives—for this we shed our blood.

Then to your shores, ye patriot band!
Invasion's sails are now unfurl'd,
Fight for your dear sweet native land,
For freedom,—for religion stand,
And prove the saviours of the world.
High pants the steed with foamy breath,
The horseman draws the sword of death,
Thick rows of arms flash in the light,
The weak shall fall beneath your might;
Then on ye brave—perdition waits the slaves,
They come to forge our chains, we go to dig their graves.

ERRATA.

We are sorry to observe that in our articles on Mr. Northmore's Tryphiodorus many errors of the press have been suffered to pass uncorrected. To explain the circumstances from which this arose would little interest our readers: we shall content ourselves, therefore, with requesting their indulgence to the following corrections, as being the most important:—P. 531. l. 37. for δὲ, read δα—p. 533. l. 4. for πίμλα μὲν', read πίμλαν μὲν'.—l. 26. for ἀγεσθαι, read ἀγέσθαι.—l. 27. for ἐπίκουρος, read ἐπίκουρος.——p. 534. l. 18. for ἔξεκεν, read ἔξεχεν.—p. 536. l. 30. for ἄδελα, read ἄδελα.—p. 607. l. 16. for *cursam*, read *cursum*.—p. 608. l. 26, 27. read διόφαντος et πίφαντος.—p. 610. l. 36. for αὖτις ἀνέβραμεν, read αὖτις ἀνέβραμεν.—p. 612. l. 21. for ἰόδορυ, read ἔνδορυ.—p. 613. l. 29. for ἰσοδρέκεν, read ἐνοδρέκεν.—p. 614. l. 20. for ἀιρόμὸς, read ἀιρόμὸς.—p. 615. l. 5. for Ηιδιαδ', read Ἠιδιάδ'.—l. 10. for ἴστιαδαι, read ἴστιοδαι.—l. 34. for 670, read 674.—l. 36. for πᾶντ', read πᾶντ'.—A few other errors of less consequence will be so readily perceived by our learned readers, that it is needless to mention them

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